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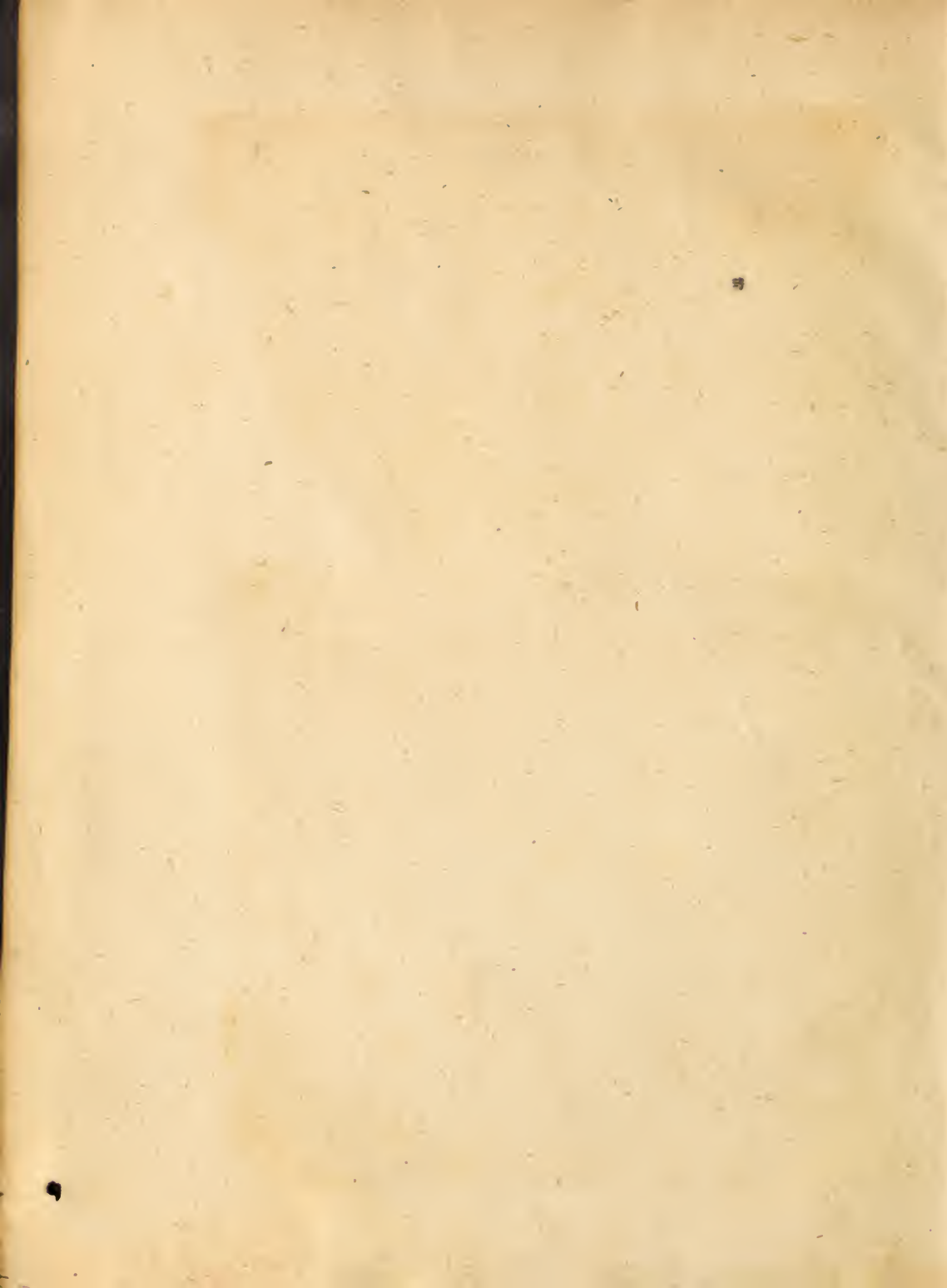
Division

Section

Number

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CHRISTS
COMBATE AND
Conquest:

OR,

The LYON of the tribe of IUDAH
*vanquishing the Roaring Lyon, assaulting him in
three most fierce and hellish
Temptations.*

EXPOUNDED, AND
now (at the request of sundry per-
sons) published for the common good, by THO.
TAYLOR, Preacher of the Word of
God, at Reeding in Barkeeshire

HEBR. 2. 18.

¶ For in that he suffered and was tempted, hee is able to suc-
cour them that are tempted.

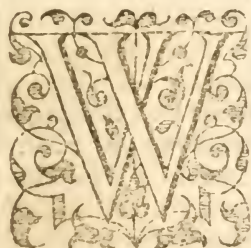
*Tentatus est Christus, ne vincatur à Tentatore
Christianus. August.*

PRINTED BY CANTRELL LEGGE, FOR
THOMAS MAN. 1618.



TO THE RIGHT
 Worthy and noble Knight, Sir FRAVN-
 CIS KNOLLIS, and the vertuous
 Ladie LETTICE his wife, all blessings of
 this life and a better.

SIR,



WHEN that great Prophet Moses, was to bee confirmed in the certainty of his vocation for the deliuerie of Gods people out of Egypt, ^a There appeared vnto him in the wildernesse of mount Sinai, ^b an Angel of the Lord in a flame of fire in the bush: ^c and he looked, and behold the bush burne with fire, and the bush was not consumed. *A sight at which* Moses ^d wondred; and so may we. But if you please with Moses, ^e to turne aside to see this great sight; that is, ^f drawe a little nearer to consider it, *This it is:*

1. The bush (which at that time betokened the people of Israel, ^g vnder the oppressions of Egypt) signifieth the Church of God: for, 1. As a bryar-bush is a base and despicable thing, made for nothing but the fire, or to stoppe a gappe, or some other base vse: so seemes the Church and members to bee in the eies of men; in so much as not the most eminent members, the blessed Apostles themselves, are ^h despised, and accounted the filth of the world, and the off-scouring or out-sweepings of all things: but the Head of it, our Lord himselfe, was in the eyes of men without ⁱ forme or beauty, despised and reiected of men, who hid their eies from him, and esteemed him not. 2. As a bush pricketh or vexeth him that deales roughly with it; so shall the Church of God bee as a stiffe and prickly bramble, to vex, and wound at length, all the proud enemies of it, so as ^k all that lift at it shall be torne, though all the

a Act. 7. 30.

b Christ him-
 selfe called,
 κατισχυον λογ.
 Mat. 1.

c Exod. 3. 2.

d Act. 7. 31.

e Exod. 3. 4.

f Act. 7. 31.

g Exod. 3. 7. 9.

h 1 Cor. 4. 10.
 & c. ας περι-
 καθαριματα το
 υς ους, ος περι-
 καθαριματα
 1. 11. 55. 2. 3.

k Zach. 12. 3.

The Epistle Dedicatorie.

people of the earth should be gathered against it. 3. *As the creatures for their owne safetie make their neasts and muses in a bush; so the mightie Creator (not for his, but the bushes safetie) vouchsafeth¹ to dwell in this bush of the Church. This bush was in mount^m Horeb, and God was in the bush: euen so the Church is in the mountaine of the Lord, lifted vp (as a mountaine aboue the vallies) in holinesse and priuiledges aboue all the earth besides: for of this mountaine the Lord hath said, there will I dwell for euer.*

I I. The bush burnes with fire: In this resemblance is shadowed the oppressed estate of the Israelites in the Egyptian furnace: and by fire here is meant, the most painfull, and pitifull afflictions and miseries, which seaze vpon the Church and members, as a raging and deuouring fire vpon a drie bush: for, 1. Fire is a diffusive and spreading element, catching whatsoeuer combustible matter is neere it: euen so not a sprigge of this bush of the Church, shall escape the flame of affliction, but whosoener will liue godly in Christ Iesus, shall suffer persecution: for either the fierie darts of Satan shall scorch them within; or they shall bee singed with the fierie pertrials of the worlds hatred; or at least, they must looke to bee be-smearred, and blacked in their names, with the collic and smoake of odious, false, and scandalous imputations: and what are Gods people (saith one) but the fiewel of the wicked worlds fierie indignation? 2. Fire shineth and enlighteneth: so the afflictions of the Church, as fire enlighten the minde, & teach the statutes. The rodde and correction (saith Salomon) giue wisdome: and the Lord openeth by correction, (saith Elihu) the eares of man which he had sealed: in which use, this fire of affliction becomes as an other pillar of fire, to enlighten and guide the Israel of God, in the night of their wandring through the wilderness of this world, towards their land of promise that heauenly Canaan. 3. Fire giueth beate and warmth: so the heat of this fire of affliction melteth and thaweth our frozen hearts, condensed and congealed by the pinching aire of cold securitie: this fire kindleth our deuotion, enflameth our zeale, warmeth our praiers, and makes vs hote sutors for releefe. 4. Fire softneth and smodreth mettalls: y Pharohs steely heart will melt and soften while it is in this hote furnace: yea, in the same man it separateth drosse from pure mettall, and like that fire which burnt onely the bands of them that were cast in, but not their bodies: so it onely consumeth the corruptions, but preserueth aline the children of God, who onely walke at more libertie and further enlargement in the fire, then they did out of it; and as gold, come forth more purified, more glorious. 5. Fire is a climbing and ascending element: so the fire of affliction ma-

keth

l Deut. 33. 16.
m Exod. 3. 1.
Famous for fixe
memorable
things in Moses
done there. 1.
This vision. 2.
Fasting there
forty daies and
nights. 3. Re-
ceiuing the law
there. 4. Stri-
king the rocke
for water. 5. Li-
ting his hands
against Amalec.
6. Breaking the
tables of stone.
n Psal. 68. 16.

o 2. Tim. 3. 12.

p 1. Pet. 4. 12.

q *Quid aliud su-
mus quam flam-
me pabulum?*

r Psal. 119. 71.

s Prou. 29. 15.

t Iob. 33. 16. &
36. 9.

u Exod. 13. 21.

x Isa. 26. 16. &

hofs. 15.

y Exod. 9. 27.

z Dan. 3. 27.

*Ignis non perdit
sed purgat.*

The Epistle Dedicatorie.

keeth the heart to ascend, and raiseth the thoughts to heaven-ward. Miserio maketh the prodigall ^aberhink himselfe of his Fathers house, when he is a great way from it: and this is the fire which Moses saw seazing upon the bush.

a Luk. 15. 17.

III. The bush burning is not consumed: ^b signifying the preservation of the Church and members (as Israel in Egypt) in the hottest furnace of their afflictions. Well may we wonder, that so flaming and terrible a fire, falling upon so contemptible a bush, and so dry and despicable a shrub, should not presently turne it into ashes: for why? is the fire too weak; or is the bush so strong as to defend it selfe; or is it not disposed or apt to bee burnt and consumed by so fierce a fire? Certainly it is not from the impotencie of the fire, nor from the strength or constitution of the bush (which is in the matter of it as combustible as any chaffe, and as easily destroyed as any stubble) that it is not consumed. But, 1. This fire is not kindled against the bush, out of the sparks of Gods wrath, and indignation (which is indeed a ^c consuming fire) but of his fatherly affection and love, not for the hurt of the bush, but for the ^dprofit of it: not to destroy the persons, but the sinne for the persons sake. We haue indeed kindled, and blowne up our selues as violent and deuouring fire, which God might send into our ^e bones, to burne vs vp, as fire burneth the g Forrest, and as the flames set the mountaines on fire: But the ^fmercie of God is as water to quench this fire, (for else would it burn to the bottome of hell) and instead of a ^g furnace of furie which melteth away his enemies, he setteth up in Zion, a furnace of fauour, onely to melt the mettall, ^h consume away the drosse, and refine his chosen ones to become vessells of honour. 2. Because the fewell of the consuming fire of Gods wrath are slaues, not sonnes: those wicked brambles, which if they escape one fire (saith the ⁱ Prophet) they fall into another, which shall consume them: but not this bush, which is onely made brighter and better by the flame, but not blacker, not worser. The chaffe and stubble must feede the fire of wrath, neuer to come forth more; but the pure mettall is cast into the furnace to come forth so much the purer, as it hath bene the longer tryed. 3. Because the ^m Angell of God is in the bush. This Angell was Iesus Christ, the Lord of the holy Angells, and the great Angell of the Covenenat. For Moses saith expressely of this vision, The Lord appeared vnto Moses: and, God called vnto him out of the middest of the bush: and S. Luke, ⁿ recording the same vision; after that he had called him an Angell, bringeth him in, saying, I am the Lord of Abraham, &c. This same presence of the Sonne of God, was noted the cause why

^b Stabilitate populi ex veritate promissionum dei adimbrat. Iunius in analyt.

c Heb. 12. 29.

d Heb. 12. 10.

e Heb. 10. 27.

f Lament. 1. 13.

g Psal. 83. 14.

h Lam. 3. 22.

i Ezech. 12. 12.

k Isa. 27. 9.

l Ezech. 15. 7.

m Exod. 3. 2.

ver. 4.

n Act. 7. 31. agreeing with Exod. 3. 6.

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o Dan. 3. 25.
v. 27.

p Isa. 43. 2.

q Non potenti a
vircudi sublata
ab igne, sed opera
tuo tantum: ut
Dan. 3.

r Ionah. 4. 7.

t Amiantus gena
ma igne non ab
sumitur, sed luci
dior ac purior red
ditur. Dub. Cley.
treus.

t Isa. 53. 3.

u Col. 2. 2. $\omega\chi\gamma$
 $\tau\omicron$ $\pi\lambda\acute{\alpha}\rho\mu\alpha$ $\tau\acute{\eta}\varsigma$
 $\delta\iota\omicron\tau\eta\lambda\omicron\varsigma$ $\sigma\omega\mu\alpha\tau\iota$
 $\kappa\acute{\alpha}\varsigma$
x Isa 53. 10.
y Mat. 26. 28.
z Lam. 1. 12.
True first in the
head, and then
in the mem
bers.

a Rom 1. 4.

b Col 2. 15.

the three children in that furious furnace of Nebuchadnezzar, being cast in bound, walked loose in the midst of the flames; why not they, but their hands were burnt; and why not an haire of their cloathes, and much lesse of their heads were touched, no nor sinelt of the fire. Behold the bush burned, but not consumed; because the King saw foure men walking loose, having cast in but three bound: and they have no hurt; for the forme of the fourth is like the Sonne of God. Because God is in the midst of it (saith David of the Church) it shall not be mooved: for God shall help it very early. How? partly, 1. q by restraining the naturall force of the fire: 2. partly by obfirming and strengthning the bush against it: 3. partly by watching it that it spread not to farre; for himselfe (as it were) sits by the fire to tend it: 4. partly by flaking and cooling it when it groweth too hote, least the heate smite the bush, & as the worme did Ionas his gourd. By these meanes, the bush in the flame becommeth like the Lem^t Amiantus, which is not consumed by fire, but becomes brighter and purer then before.

This most holy and comfortable truth is fully assured unto vs, in the person of our Lord and Head, as well as in the body: who in the dayes of his flesh was, 1. A bush, most able to peirce and wound his enemies: in himselfe most despicable, and base in all outward appearances: & in this bush God dwelt not in any visible signe of his presence; but (as neuer in any before) essentially, andⁿ bodily. 2. A bush in the fire; partly of Gods wrath, in inward passion and suffering in his^x soule the sorrowes of the second death, which made him crie, y My God, my God, why hast thou forsaken me? into which flame had the bush of the Church been cast, it had been utterly consumed. Partly of mans wrath, in outward passion and misery, such as whereof he complained, that no sorrowez was euer matchable to his. And partly of Satans wrath, in most fiery and furious temptation: the which hellish fire was renewed, and blowne vp against him, in most violent sort three severall times, as in the Treatise following we shall (by Gods grace) discover. 3. A bush in the fire not consumed: but came forth of the hottest furnace that euer was kindled, more bright and glorious then the Sunne in his strength. For easie it was with him to convince his temporall aduersaries by the mightie raising of himselfe from the dead, through his owne diuine power, when he had overcome the wrath of God his Father: and not difficult for him that had in his life overcome Satans temptations, and in the wilderness spoiled him of his power and weapons in part: upon the^b crosse by his death openly and perfectly to destroy his forces; and as on a glorious Chariot to triumph ouer him.

This

The Epistle Dedicatorie.

This bush burnt, but not consumed. As he is the end of all the Scriptures, so also of the exposition of them; in whose and for whose glory I haue published this Exposition, at the importunate request of some freinds: Notwithstanding many discouragements that was on the one hand, and sundry godly lights in our owne tongue opening the same Scripture on the other. The truth is magnified in the mouth of many witnesses: and a poore man may giue in as true an euidence as a rich. If I may hold Benaiahs place in the Church of God, and stand for God among the thirties, and the many of his Worthies, it shall well content mee, although I attaine not vnto the first three.

What euer this labour is, I haue presumed to dedicate it vnto you (noble Sir) as a testimonie of my true and unfained affection and duty. 1. Because God hath made you a worthy instrument in this place, which as well by your authority and care, as through your godly affection and countenance of good men and causes, hath a long time enioyed much comfort, assistance, & refreshing. 2. Your sound loue to the truth hath innited this truth to run vnder your patronage. 3. As he which hath bin once freindly bid welcome, will boldly come againe; so your good entertainment of this doctrine in the deliuey of it, assures it you will now bid it as welcome to your eye, as it was to your eares at the first offer of it. 4. Your louing respect of me and mine, hath beene as a continuall shadow and refreshing vnto me, who may and must truely say with the Apostle, I haue found no man in these parts like minded: and out of my answerable respect, I would set by you, for your refreshing, a little vessell of comfortable water drawne out of the Scriptures the wells of consolation; by which you may allay and coole the heat of that fire, which euery sprig of the bush shall be scorched withall, and which perhaps you haue not altogether, or shall not escape. I would also expresse my desire to put into your hands a weapon against the like fiery assaults of Satan, who spareth neither head nor members: which while you buckle fast vnto you; as you haue your honourable Fathers name, and resemble him in other vertues; so herein also you shall imitate his wisdom and prudence: of whom I haue heard that lining in the Court to a great age, and vsually wearing his weapon about him: one asked why he being so weake, burdened himselfe with his weapon: his noble answer was, He would not lay off his weapon so long as he knew one Papist in the Court. This will be also your wisdom, so long to buckle your weapon vnto you, as you know one enemy left to tempt and assault you. And now in leauing you, let me leaue with you a medicine or receipt against the sting of that fiery Serpent of power to drine him away. For as Ambrose speaks of the leaues of the bramble bush, that being

*M. Wall.
M. Perkins.
M. Dike.*

c Sam. 13. 23.

d Philip. 1. 2.

e Isa. 12. 3.

A resolute answer of a graue and noble Counseller.

f Rubi folia super cista serpentis, in serm. xii. cum. Amb. Hexam. lib. cap. 9.

The Epistle Dedicatorie.

g Deut. 33. 15.

verf. 13.

verf. 23.

cast vpon one kinde of serpent, they kill him: so much more true it is, that the leaues of Gods word, which properly belong to the bush of the church, and opposed to Satans paysoned temptations, ouercome and master them. And thus as Moses requested that the blessing of him that dwelt in the bush, might come vpon the head of Ioseph; euen so, the good will of him that dwelt in the bush, come vpon your head, vpon the head of your vertuous Lady, vpon the heads of your children, to the sweetning, and crowning of your age: And blessed of the Lord be your portion, for the sweetnes of heauen, and for the sweetnes of the earth, till you be satisfied with fauour, and filled with the blessing of the Lord, Amen.

Reeding, Octob. 28. 1618.

Your Worships in the Lord

to bee commanded,

THO. TAYLOR.



MATTH. 4.

VERS. I. **T**hen was Iesus led aside of the spirit into the wilderness, to be tempted of the deuill.

2. And when he had fasted fourtie daies and fourtie nights, he was afterwards hungrie.
3. Then came the Tempter to him, and said, If thou be the Sonne of God, commaund that these stones be made bread.
4. But he answering, said, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.
5. Then the deuill tooke him vp into the holy Citie, and set him on a pinnacle of the Temple,
6. And said vnto him, If thou be the Son of God, cast thy selfe downe: for it is written, that he will giue his Angels charge ouer thee, and with their hands they shal lift thee vp, least at any time thou shouldst dash thy foot against a stone.
7. Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God.
8. Againe the deuill tooke him vp vnto an exceeding high mountaine, and shewed him all the Kingdomes of the world, and the glorie of them,
9. And said vnto him, All these will I giue thee, if thou wilt fall downe, and worship me.
10. Then said Iesus vnto him, Awayde Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.
11. Then the Deuill left him, and behold, the Angels came and ministered vnto him.

OVr Lord Iesus Christ hauing passed the former part of his preparation to his ministrie and office, by his most holy baptisme, (of which we haue spoken at large in the former words;) now hee proceedeth to the second, which standeth in temptation: For as in the former he publickly reuea-

The first part of the Gospel of Matthew
 Chapter 4. The Temptation of Christ
 Verse 1. Then was Iesus led aside of the spirit into the wilderness, to be tempted of the deuill.

led himselfe to be that Messiah so long expected, in whom saluation is purchased to all beleeuers of Iewes and Gentiles: so here- in he sheweth himselfe most euidently to be that promised seede of the woman, who was to breake the serpents head, and him who was set apart and sent from his Father, to destroy and dissolue the workes of the deuill. And therefore this holy doctrine, bringing vs such glad tidings of Satans confusion, and our owne rescue out of his hands, must be most welcome to vs; whereof if we would tast the sweetnesse and benefite, we must stirre vp our best attentions, affections, petitions, to heare with readines, receiue with gladnesse, and practise with fruitfulnessse, such holy instructions as this Treatise will abundantly affoord vnto vs. Wherein must be handled three things:

1. The preparation to Christs combate, vers. 1. 2.
2. The combate it selfe, with the seuerall assaults, from v. 3. to v. 11.
3. The issue and euent, v. 11.

The preparation hath three parts: 1. Christs entring the lists, by going into the wilderness. 2. His expecting of the enemy, by his abode and conuerse there. 3. The entrance of his aduersarie. The *first part* is enlarged by sundrie circumstances; as 1. the time when this combate was, *Then*. 2. the person opposed, *Iesus*. 3. his guide, *he was lead by the spirit*. 4. the place, *into the wilderness*. 5. the ende why he came thither, *to be tempted of the deuill*. In the *second part*, three points are afforded out of the three Euangelists: 1. How he was furnished, *hee was full of the holy Ghost*, Luk. 4. 1. 2. What company he had, *he was with the wilde beasts*, Mark. 1. 13. 3. What was his employment: 1. *he was tempted*, Luk. 4. 2. 2. *hee fasted fortie dayes and fortie nights, and afterward was hungrie*; which was both the effect of his fast, and the occasion of the first temptation. The *third generall part*, namely the entrance of our Sauours aduersarie, stands in three circumstances: 1. the time, *then*. 2. the name of the aduersarie, *the tempter*, before called a *deuill*. 3. the manner of his entrance, *he came*.

The first circumstance in the preparation is the circumstance of time, noted in the word *Then*; which is not a word of supplement, but of reference vnto the former historie of Christs baptisme, which this immediately succeedeth: as Mark. 1. 12. *Immediately the spirit driueth him* (note the present tense) *into the wilderness*: so as Christ went directly from Iordan into the wilderness.

Then

Then] 1. When Christ undertooke his high office. 2. When he was baptized. 3. When the spirit had descended vpon him. 4. When he had receiued testimonie from heauen, that he was the Sonne of God, and Doctor of his Church. Hence note, that The more God doth grace any man, or aduance him in gifts or place, the more doth Satan set himselfe to disgrace and molest him. We read not that the Deuill did euer set vpon Christ, while he liued as a priuate man, though perhaps he did: but now, his Father setting him apart to worke mans redemption, baptizing him, powring his spirit vpon him, and giuing testi monie with him, that he is the Son of his loue, now he is assailed with most violent temptations. No sooner is he set apart to his office, therein to glorifie God, and gratifie man, but he is set vpon by Satan, a deadly enemy to both. Moses was quiet enough till God set him apart to deliuer his brethren, and after that he was neuer at quiet. The like may be said of *David*, an eminent type of Christ: while he kept his fathers sheepe, he was at rest; but if he will set vpon *Goliath*, and be anointed King by *Samuel*, let him looke to himselfe; *Saul* will hunt him like a partrich, and so narrowly espie his haunts, that himselfe will say, he must surely one day fall by the hand of *Saul*. Zach. 3. 1. when *Iehoshuah* the High Priest (another type of Christ) commeth to stand before the Lord in his seruice, the Deuill commeth and standeth at his right hand to resist him. The Apostle *Paul*, so long as he was of the strict sect of the Pharisees, he was highly esteemed, and liued quiet enough: but when he became an elect vessel to carrie the Gospel among the Gentiles, then he was tryed and buffeted; now he knowes that bonds and imprisonment abide him euery where, 2. Cor. 7. 5. and 6. 5.

1. Satans hostility against God, and his glory, and the meanes of it, forceth him to hinder whatsoeuer may further Gods Kingdome and hinder his owne. While the prisoner is in fetters vnder bars and bolts, the Iaylour sleepest quietly; and while the strong man keeps the hold, all is in peace: but disturbe him a little, and you shall heare of him. Hence it is, that the more weighty any calling is, and the more conscionable a man sets himselfe to discharge it (which we see in Christ himselfe) the more vigilantly doth Satan watch to hinder it. Reach once at Satans head, and he will surely reach as high as he may at thine. 2. This is not without the good prouidence of God, who hereby will prooue his seruants, to whom he will commit some speciall worke, whether

Doctr. The more God graceeth his children, the more Satan setteth himselfe to disgrace and molest them.

Reasons, 1.

2

3

they will shrinke or no : hee will haue them also to haue good prooffe and triall of his strength and faithfulness in supporting them, that they may the better commit themselues vnto him in time to come, who hath vpheld them formerly, and goe on vndanted in constant walking with him, through the experience of his goodnes. 3: God seeth (though Satans malice blindeth him) that his children without such strong trialls should not be so fitted for his seruice. It is a trayning of them to great employments, and makes them not onely more expert in themselues, but also farre more able to helpe others in any kind. God would not exempt his naturall and onely Sonne from temptations, that he might know how to helpe others that are tempted, Heb. 2. 18. nor the Apostles, for the same end, 2. Cor. 1. 4. 6.

Use. 1.

All sorts of men, the more they set themselues to glorifie God in their places, the more they should expect trialls. A Christian can no sooner giue his name vnto Christ, nor the spirit descend vpon him, but Satan with all his malice will assault him. Christ was no sooner baptized, but he must goe forth to be exercised with Satan : and his members also, who not onely by outward profession, but inward sincerity also make a league with God to renounce Satan, sinne, and this euill world, shall not want all the molestation that Satan can create them. Reu. 12. the red dragon watcheth for the child to be borne, to deuoure it: and such is his malice, that, whom he cannot hinder of saluation, he will hinder of their peace and ioy, as much as he can : if he cannot chase vertue out of the world, he can disgrace it : and if he cannot quite hinder all good proceedings, he will by molestation delay them as long as he may. He is subtil; if he cannot doe the greatest euill that he would, he will doe the lesser that he may; as by *Samballat* he did hinder the re-edifying of the Temple. The condition of the child of God is military in this life; he hath Satan and all his army of wicked ones mortall foes against him. Many deceiue themselues, who meane to profess Religion so long onely as they may enioy peace, and credit, and the applause of the world, so long as they may see Christ with a golden crowne and scepter, and follow him into *Ierusalem* with *Hosanna* : But they haue not cast their accounts right, nor weighed the difficulties of sound profession of Christ; and therefore, like the foundation of the foolish builder, when windes and floods rise, they fall downe right; with shame they forsake Christ, and religion and all; they

Whom Satan cannot hinder in the ende, which is saluation, he will trouble them in the way.

looke

looke backe and runne backe to the filthines of the world, they embrace a course which standeth with their owne ease: but neuer shall they haue the honour of honouring God, or of effecting any thing which shall bring God true praise, and themselves true peace.

It will be the wisdom therefore of euery Christian, vnder-taking any commendable action, so to looke and begin with God, that euer he haue another eye vpon Satan and his malice, both to expect it, and resolue, not to be beaten off for it. Shall the *Israelites* beeing set out of Egypt runne backe againe, because *Pharaoh* pursues them? no, but hie them more hastily away. Shall I giue over my profession, because the greatest part of men hate and reproach it? no, I must see Satans old malice renewed, who casts a flood of poysoned water against Christ himselfe; who should not auoid the same measure of obloquie and reproach if he liued againe vpon earth. Was it thus with the greene tree? it is no maruell: then if it be so with a drie. Shall I neglect my duty, to which God and good conscience tyes me, because I would not displease men, and be thought no medler? then farwell Gods glory, if I goe about to stop the deuills mouth; which if I could, yet I shall neuer stop his malice.

A wise Christian may stop the mouth of satan, but neuer his malice.

The more publike a mans calling is, the more doth Satan aime at him to cast him downe, who doth conscionable intend it: as for example: 1. The Magistrate; Satan stirres vp *Dauid* to number the people, 1. Chron. 21. 1. 2. The minister, beeing the Lords stander-d-bearer, the deuill seekes to *winnow* him especially, and begges leaue to be a lying spirit in the mouths of 400 false Prophets at once. And both these, because God hath specially instituted these callings for the beating downe of Satans kingdome, and lifting vp the scepter of Christ: and againe, if Satan can foile the leaders, the bands are soone ouercome: smite the shepheard, and the sheep will be scattered; cast downe Cedars, and they will crush many shrubs with their fall. Hence must both these be more carefull of themselves then ordinary men, as beeing in greater danger, as men set vpon steepe and slippery hills, beset with enemies to cast them downe: And the lesse that men see these oppositions, the lesse seruice doe they to God or his Church: For if they doe their duty in one place or other, they shal heare on both sides both of Satan and his instruments.

Use. 2.

Satans cheife aime is against Cheistaines in Church and Comm: & wealth.

Now because the deuill vseth two speciall weapons against

Magistrates & Ministers must watch against two things especially.

those in higher place, to make them vnprofitable or hurtfull, one open, the other secret, it behooueth Magistrates and Ministers to watch against them both, and fully resolute against both.

1. Satan will stirre vp his instruments openly against them: Let either or both rebuke the world of sinne, and force men to walke in the narrow path of life, wicked men grow mad against them, and rage with all open rebukes, and hellish and horrible flanders, and, so farre as they dare, blaspheme the ordinance it selfe in their hands. Hence *Jeremy was a contentious man with the whole earth, both Moses and Aaron take too much upon them.* What? must men now, because they must be counted peaceable, suffer euery man to doe what he list, as though there were no God nor King in Israel, till iniquity so abound as it know no bounds, bankes, nor bottome? No, but we must looke both to the commandement, and to the promise: *Ier. 1. 18. 19.* If sinners be obdurate as iron, and of brasen and impudent foreheads, we must be as brasen walls to make their wickednesse recoyle and bound vpon them; and with the palme tree rise against the burden that lyeth vpon vs.

2. If this will not weary them, but they hold on with courage, then he workes more secretly, more dangerously: If he see them inclined to gaine, he will offer them commodities and profits: If ambitious, he will choake them with preferments: If giuen to ease or pleasure, he can easily perswade them to a course of fauouring themselues: And experience shewes how commonly Satan preuailes with men some of these wayes: and who would thinke him now anemie, or in the field, and yet he hath wonne a sort, which open force could not attaine?

Three meanes for their comfort and safety.

And, as beeing in great danger, they must adde to this watch the meanes of their comfort and safety: as 1. Let them looke to their entrance and drift, vndertaking these functions not headily, or hastily, but as Christ did with fasting and prayer. How few doe it, who haue much more need then Christ had, and are in greater danger then he was? When ambition, or couetousnesse, or idlenesse, or any thing but earnest desire of Gods glory, leads men into these places (besides that they neuer doe good) no manuell if they fall fearefully as beeing not fenced; they cannot say God set them there, or will help them against temptations. 2. Let them looke that they haue good warrant for that which they do, and for euery action of their calling, that they may see themselues

to be in Gods worke: for so long they haue promise of protection, He will keepe and helpe thee *in thy wayes*. 3. Let them pray to God for power and successe, notwithstanding their trialls; which they shall doe, if they see the need of Gods strength as the Apostle did, Eph. 6. 19. *Pray for mee*; and besought the Saints for Christs sake and the loue of the spirit, to striue with him in prayer to God.

Seeing high estates are so dangerous, why should not men content themselves with a meane condition, but insatiably gape after promotion? 1. high callings are like high trees, vpon the tops of hills, which are subiect to euery winde. 2. if height could bring content, or a sweet life, it were more worthily desired; but we see it consumes a man with enuie, and feare, desiring still some thing beyond his present estate. 3. there is as great sorrow in the fall, as labour in rising, and to come downe in the height is greater griefe. And all this comes vpon a man besides Satans malice.

Lastly, this serues to comfort Christians, who are acquainted with temptations in the beginning of their conuersion, and are ready to giue vp all, as seeing nothing but discomfort. For, 1. it was the lot of Christ the head. 2. it is a cursed peace to be at peace with the deuill; and a blessed warre to fight for God and Christ Iesus. 3. a theefe breakes not into an emperors house, and a dogge barks at strangers: it is a good signe that thou art gotten out of Satans power, because he pursues thee; he needs not pursue those whom he possesseth; they be good men whom Satan is an enemy to. 4. the Lord first strengthened Christ with his voice from heauen, and then brought him into the field, and so he will deale with thee his member.

The second circumstance, is the person opposed, *Iesus*.]

This will seeme strange, if we consider in our Lord Iesus; 1. The perfection of his nature; he was free from all *originall corruption*, by his most holy conception, by the ouershadowing of the Holy Ghost; as also from *actuell sinne*: 1. Pet. 2. 22. he did no sinne, neither was any guile found in his mouth: And though he had our substance, and our infirmities, yet with one exception, *without sinne*, Heb. 4. 15. 2. The perfection of grace: for he was now *full of the Holy Ghost*, indued with infinite knowledge, wisdom, holines, and grace; and it might seeme that there was no place or roome for temptation. 3. The perfection of his power, beeing the Creator and preseruer of all things, the Lord of hosts, by

Use. 3.

Meane estate
the safest and
best for 3. read.

Use. 4.

Four grounds
of comfort for
weake Christi-
ans in temptation.

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whose very word or becke, all creatures, as they be sustained, so might be brought to nothing; who beeing at the weakest, was able by one word to cast down to the earth all that came to apprehend him, and compell the very deuils to begge fauour of him. 4. The perfection of his fathers loue, hauing immediately before testified, that hee was his beloued Sonne, in whom he was well pleased; who as in his priuate estate he encreased in fauour with God, Luk. 2. 52. so now much more hath he gained his fathers loue, as we haue heard. And yet *Iesus* must not escape the tempter.

Doctr. Not any excellencie can exempt any man from Satans temptations,

It is not any excellencie or high respect, that can exempt any man from Satans temptations. If a man had all the perfections which Christ had, of nature, grace, power, and the loue of God; yet in this life he must be exposed vnto them. If we looke at all the Worthies of the world, of greatest grace, in greatest fauour with God, as *Iob*, *Lot*, *Aaron*, *Moses*, *Dauid*, *Peter*, none of them could escape this onset. Satan desires to winnow the Disciples as wheat, euen at the side of Christ, Luk. 22. 31. Nay, our first Parents, *Adam* and *Eue*, created in absolute perfection, concerning present righteousnesse and holinesse, met with a serpent euen in innocencie, in paradise. If neither holinesse of person nor place, can priuledge a man from temptation, but Prophets, Apostles; yea the first *Adam*, and the second *Adam* also must be tempted, who can expect immunitie from the tempter?

Reasons, 1.

1. This life is the time of warfare, and the world is the great field of God, in which *Michael* and his Angels fight against the dragon and his angels; and can the captaines and leaders of the rest, that goe before them in grace, in strength, in knowledge, and holinesse, escape the onset, seeing the sharpest and most keene assaults of euery battell, is vpon the foreward, and forlorne hopes?

2

2. Satans malice beeing the greatest sinne in the world, and the sinne against the holy Ghost, is directly, and professedly against God; and consequently against those that appertaine to God, because they doe so. That he hateth the godly, it is because he hateth God, and in vs would be reuenged on him; in the seruants he persecutes the Master, in the members the head, whereas his cheife quarrell lyeth against the Master and Head. This cannot be newe to him that considereth either Christs prophecie, *Yee shall be hated of all men for my sake*, that is, of all wicked men that

Satan reuengeth himselfe vpon God in his seruants.

Matth. 10. 22.

carrie

carrie Satans image and properties ; or else the Saints experience of the accomplishment of it , *For thy sake are wee killed all the day long*, Psal. 44. 22. Whence it must follow, that the nearer any man is to God, more graced, or more like him, the more is Satans malice kindled against him, and he is lesse exempted from temptation; the nearer Christ, the more desirous is he to winnow him.

3. Gods providence so ordereth the matter, that where he giues greater strength and grace, there should be greater exercise, to prevent pride, to keepe grace on worke, and to make his gifts knowne to the world.

3
Greater
strength, greater
exercise.

Use. 1.

If Satans malice and impudencie set vpon the greene tree, what will he doe to the drie ? If he dare make triall of Christs strength, will he feare our weakenesse ? If he dare encounter with perfection, can we impotent and infirme creatures looke for exemption ? No, we had more need arme our selues, and expect our aduersarie : and the rather, because the Prince of the world comes vpon Christ, and findeth nothing to helpe his temptations by; but to vs he needs bring no weapons; he finds in our selues a whole armorie of weapons, by which he may fight against vs; he findes a rebel within vs, an old *Adam* of our corrupt nature, that giueth him strength and helpe against vs; and therefore his boldnesse will be so much the more against vs, when he sees our owne wicked inclinations yeelding strength to his wicked temptations. Many men say, they are of so strong a faith, and of such grace, that they desie Satan, they were neuer troubled with him, hee hath nothing to doe with them: Alas poore soules; the more grace, the more trouble: if strength of faith and grace had giuen priuiledge from temptation, our Lord *Iesus* had not been tempted: hast thou more then he ? or hast thou more then *Adam* in innocencie ? yet *Adam* in innocencie was tempted. Oh take heede least the strong man haue carried all away, and so thou hast peace: thinkest thou that he durst assault Christ, and dares not come neere thee ? dares he encounter with a lyon, and will he stand in feare of a fearefull hare ?

More grace
more trouble.

Temptation is no signe of Gods hatred, but of the devils. It is the weakenesse of flesh to thinke, that a mans owne, or other mens temptations, proceed from an angrie God, and thence to giue false witnesse against himseife or others, beeing assailed by Satan. See we not here Christ proclaimed the Sonne of God, and in whom his Father is well pleased, yet subiect to temptations by

Use. 2.
Temptation a
signe of the devils
hatred, not
of Gods.

the

the deuill? wilt thou now conclude, that Christ is suddenly cast out of fauour? Nay, our dutie is, if we see any buffeted by Sathan, rather to pray for them, and pity them, then passe sentence (as iudges) vpon them, considering that our selues also may be tempted. And if our selues be not molested and troubled, let vs take heed we haue not giuen Sathan peaceable possession, which makes him now fawne vpon vs. Many will spit at the mention of the deuill, who are linked to him sure enough, and lulled asleepe with the pleasures and profits of this world, and are neuer diseased or disquieted, because they go on pleasantly with full saile and gale to destruction.

Vse. 3.

The holiest water that euer was, did not driue away the deuill.

This doctrine confutes that Romish delusion of driuing away the deuill, and exorcising him with holy water of baptisme. For the holiest water that euer was, was that which washed the holy Sonne of God, and yet the deuill was neuer a whit afraid of that, but immediately Christ must goe forth to be tempted.

Papists vse the name of Iesus, vttered in so many letters and syllables, to be powerfull to hinder the entrance of deuills, and to driue them out beeing entred. For (say they) when it is vttered, the authoritie of Christ is present, which they cannot resist. But I answer; 1. Neuer did the Apostles acknowledge any great miracle or worke to be done by the name *Iesus*, but as *Peter* saith, *Act. 3. 6. 13. by faith in his name*, which goes beyond the bare repeating of it. 2. Satan delights to see sillie people, being deluded, to abuse both this name, and all the names of God to sorcerie; which is the cause, that when he is raised by the forcerer, he is content to be adiuured by all the holy names of God in the Scripture, as though they bound him: whereas he deludes them the more, and exerciseth his malice against God in an high measure, and his holy titles. 3. If Satan feare not the person of *Iesus*, but dares set vpon him, certainly he feares not the name and word. Christ might easily (according to Papists) haue shaken off the deuill, and said, What? knowest thou not that my name giuen me in my circumcision, is *Iesus*? how darcest thou be so bold with me? And surely, if that *name* in the mouth of a wretched man, would by any vertue in it make him flie, then much more in the mouth of Christ himselfe. But all this is but diabolicall and Antichristian delusion. *Obiect.* But must not euery knee bowe at the name of *Iesus*, euen of things vnder the earth, by which are meant the deuills? *Ans.* They wickedly abuse that place: for the name *Iesus*

If Satan feare not the person of Iesus, he lesse feares the name of Iesus.

Phil. 1. 13.

is not onely a title of Christ, but of his power, maiestie, and authoritie, sitting now at the right hand of his Father; which if they had to commaund, they might commaund all creatures in heauen, earth, or hell. Whence we see, that the literall vnderstanding of that place is the ground of Magicke.

The like they speake of the reliques of Saints, bones, apparell, &c. which the deuill cannot abide. I answer: 1. they haue few or no true reliques of Saints, but false collusions: 2. if they had, what warrant, word, or calling haue they for the vse of them? what is the vse of dead bodies or bones in Scripture, but to be buried; yea if it be Christs himselfe, so long as he is dead? 3. what vertue had any body, bone, apparell, or any relique of any Saint aboue Christs blessed body? and yet the deuill feared not that. If he feared not the vertue of Christs liuing body, certainly hee feares not the rottennes of a dead bone of whatsoeuer sinnefull man. But this is also another tricke of the mysterie of Antichrist, plainly discovered by our present doctrine.

The Iesuities teach at this day, that the Apostles appointed the manner of hallowing water, and that beeing hallowed it hath power to pardon sinnes, to driue away deuills and diseases, and by it they haue wrought many miracles. But I prooue the contrary: 1. Their owne *Polidore Virgil* affirms, that *Alexander* the first a Pope instituted it; and therefore not the Apostles. 2. If the blood of Iesus Christ his Sonne cleanseth from *all sinne*, 1. Ioh. 1. 7. then hallowed water cleanseth not veniall sinne, as they tearme it. 3. If the weapons of our warfare be not carnall, but spirituall, 2. Cor. 10. 4. then hallowed water cannot driue away deuills. Faith is our sheild, prayer is our buckler, and the word of God our sword; where is their holy water? 4. Their miracles are either false relations, or collusions, or magicall, of no other vse, but whereby we may know and discerne, as by sure notes, the false prophets and champions of Antichrist, of whom the spirit hath prophesied, Matth. 24. and 2. Thess. 2. 5. The vse of water is, 1. naturall and externall: 2. by institution, sacramentall and signification: the Scripture acknowledgeth no other: If their holy water be hallowed, then it is hallowed by the word and prayer: let them shew this for their practise, if they can. 6. In this vse of it, it is one of the strange gods of spirituall Egypt, or mysticall *Babylon*: and there is a vaine confidence in the creature, which is due to the creator. *Obiect.* *Elisha* tooke salt, and healed the wa-

No vse of dead bodies or bones in scripture, but to be buried.

Satan fives not the liuing body of the Sonne of God, and much lesse the dead bones of a sinfull man.

De inuent. rer. lib. 5. cap. 3. Sixe reasons against Popish hallowing of water.

So said the
blessed martyr
Thos. Hauke.

V^{se}. 4.

Three sorts of
created spirits
in this text,

The holy spirit
of God here
meane for three
reasons,

ters, 2. King. 2. 21. *Answ.* 1. That was common salt, not hallowed. 2. that effect was extraordinary, for that occasion onely, neuer since that time produced by any. When we haue a pleasant city infested with naughty and deadly water, and a Papist will come and heale it with his hallowed salt, we wil belecue their doctrine, and hearken to their exorcismes, not before.

Lastly, this doctrine yeeldeth vs comfort in our temptations, in that our Lord Iesus hath begun to vs. He was the best beloued, yet he must not lead his life in delicacie and softnesse, but was in continuall molestation; so as his whole life was a continuall monument of the crosse, that we should not thinke much of the same condition which our Head vnderwent: and besides, that we should in all our temptations cast our eyes vpon him, who was tempted that he might haue compassion on them that are tempted. Heb. 2. 18.

The third particular in the preparation, is, the guide which Christ had in this combate with Satan; he was *led by the Spirit.*]

Here consider 1. the name of the guide, the *Spirit*, 2. the manner of his guidance, he was *led by him*.

1. By the *Spirit* indefinitely set downe, what is meant? *Answ.* A spirit is either created, or vncreated. Of the former we read of three sorts in this history: 1. *Diabolicall*, tempting vs to sinne: for the deuill is a spirit that beeing vnchangeably turned from God, is called a *spirit that ruleth in the children of disobedience*, Eph. 2. 2. a *lying spirit*, 1. King. 22. an *uncleane spirit*, Luk. 11. 24. such spirits are all the wicked Angels. 2. *Angelicall*, comforting Christ; and these are the good Angels, which now vnchangeably cleaue vnto God, called ministring spirits, Heb. 1. 14. 3. *Humane*, *hungering*, the soule of Christ, which (as other soules of men are) was a spirit; as, *Father, into thy hands I commend my spirit*: and the humane and reasonable *spirit of man returneth to God that gaue it*, Eccles. 12. 7. None of these are here meant, but the diuine and vncreated spirit, euen the third person in Trinity, euen that spirit which had now descended vpon Christ like a doue, and that holy spirit whereof Luke saith *he was full*, 4. 1. And this 1. the opposition of the leader, and of the tempter prooueth: for it were harsh to say, that Iesus was led of the deuill to be tempted of the deuill: but he was led of the good spirit to be tempted of the euill. 2. The same phrase is vsed, Luk. 2. 27. *Simeon came in the spirit into the temple*, i. in that holy spirit, of which mention was made in the

former

former verse. 3. the *Chalde* and *Syriak* expresseth it, led by the holy Spirit.

11. The manner, he was led; not by any locall transportation from Jordan to the wilderness, as *Elias* from earth to heauen; or carried through the aire, as the spirit carried *Philip* from the *Eunuch*, *Act. 8. 39.* but as one led by the hand; so he was by a strong instinct of the spirit forced to goe thither. And for the strength of the motion, *S. Marke* saith, ἐκείνην, the spirit driueth him out: and *S. Luke* useth another word, ἡγετο, he was led out: not that any thing befell Christ beeing forced to it or vnwilling (for all his obedience was a free-will offering,) but he is driuen or drawn as the faithfull are drawne by the Father: *Ioh. 6. 44.* none can come to me, vnlesse my Father draw him; namely by the effectuall and forcible working of his spirit in their hearts: not as stocks and stones without wills, nor as enforcing them against their wills, but sweetly inclining their wills, and working effectually in them both the will and the deede, according to his good pleasure.

ἐλκεν μὲν ὁ
θεός, βαλο-
μένους δὲ ἐλ-
κει. *Chrysost.*

But Christ sends the third person: how then doth the third person lead him? Christ as God, and as the second person in Diuine Vnity sendeth the Holy Ghost into the hearts of his elect: but consider him in the forme of a seruant, and so hee is subiect vnto prouidence, and led by the spirit this way and that: And this is, because the humanity of Christ is the organe or instrument of his diuinity, and in all the actions and offices of it is mooued and guided by the holy Ghost.

Obiect.

Ans.

All Satans temptations are appointed and limited by God. It is the spirit of God that here leadeth the Son of God into temptation, and consequently God is the author of all the trialls of his Saints. *Paul* went bound in the spirit to *Ierusalem*, *Act. 20. 22.* *Gen. 45. 5.* what a number of trialls was *Ioseph* cast into, beeing sold to a hard Master, a tempting Mistresse, to bands and imprisonment? yet he tells his brethren it was not they, but the Lord that sent him thither.

Doctr. All Sa-
tans temptati-
ons are appoint-
ed and limited
by God.

1. Gods prouidence so watcheth ouer his creatures, that not an haire shall fall to the ground, and much lesse shall the head of Gods child fall into Satans hand: this prouidence is wakefull, and suffereth nothing to come by chance or lucke, but from a good hand, and for a good end. 2. Satan, although he be neuer so malicious, yet is restrained and cannot tempt vs vntill we be com-

Reasons. 1.

2

mitted

mitted into his hands: for the iust are in the hands of God, and not of Satan: hee cannot touch their goods, no not the swine of the faithlesse Gadarens, though he was a Legion, till he had begged leaue, and Christ said, Goe: and much lesse their bodies no more then he could *toke*, till the Lord say, Lo, all that he hath, is in thine hands, onely saue his life. He is a lyon in cheines, and as he could attempt nothing against Christ vntill the *spirit led him to be tempted*, and so committed him vnto him; so neither against his members.

Obiect.

Ans.

*Temptatio probatio-
nis, & deceptionis.*

But how can the spirit lead Christ to be tempted, and not be the author of euill. There is a twofold temptation, one of prooffe or triall, the other of delusion: by the first God tempted *Abraham*, Gen. 22. and the *Israelites*, Deut. 13. 3. But of the second *S. Iames* saith, 1. 13. Let no man say when he is tempted, I am tempted of God: for God tempteth no man.

Obiect.

Ans.

But this temptation of Christ was to delude and deceiue him, therefore euill. If we consider a temptation to euill, we must conceiue God to be an actor in that which is euill sundry wayes, though no way the author of euill: For in the worst of them all God doth most righteously vse the malice of Satan, either in the punishing and blinding of the wicked, or in exercising and trying his owne; both which are iust and good. As for all the sinne of this action: 1. it can be no worke of God, because it is formally no worke at all, but a vice and corruption inherent in it: and 2. it is all left to Satan, who instilleth malice, and suggesteth wicked counsells, and that to the destruction of men. As for example: 1. Sam. 16. 14. an euill spirit of the Lord vexed *Saul*; that is, so farre as it was a iust punishment, it was of God, and Satan was Gods instrument in executing his iudgements so farre as it was a punishment: but God left the malice of it to the wicked instrument working after his owne manner. But to come to the very point: In the deceiuing of *Ahab* and the false Prophets, 1. King. 22. 22. God not onely nakedly and idly permitted, but expressly commanded the wicked and lying spirit, saying, Goe, and deceiue, and preuaile: Where we must distinguish betweene the righteous action of God as a iust iudgment, and reuenge of God, and most properly ascribed vnto him; and the malice of it, which was the deuills infusing corruption instigating to wickednesse; which very wickednes the wisdom of God directed and turned to the execution of his most righteous iudgment.

God may be
an actor in that
which is euill,
no way an au-
thor.

This

This serueth to rectifie our iudgements in trialls, and cleare our eyes to see this hand of God in them: commonly we look too low at men who are but dust, as though miserie came out of the dust; and we looke too neere vs at the staffe or stone, which with the dogge we bite, but consider not the hand that smites vs. 2. Sam. 16. 9. *Abisbai* lookes at *Shemei* that barked at *Dauid*, and said, *Why doth this dead dogge curse the King?* But *Dauid* could tel him, v. 10. *the Lord hath bid him curse*: that is, he hath so decreed and ordained, and in his secret will bid him.

Vse. 1.

Let vs willingly submit our selues vnto temptations, because God by his spirit leadeth vs to be tempted, as he did his naturall sonne: so Christ willingly yeelded himselfe to be tempted, beeing led by the spirit: *hee was lead*, he was not forced and drawne to it, though the triall was as great and fierce, as Satan could make it: and so let it be with vs. For,

Vse. 2.

4. Reasons to be contented and cheerefull in trialls.

1

2

3

4

1. As we must be cheerefull in doing the will of God, so also must we be cheerefull in suffering it. True it is, that tryalls and persecutions come often by the deuills meanes, but neuer from the deuill. 2. The Lord knoweth best in his diuine wisdom, what is best for vs, and in his fatherly goodnesse disposeth to vs what hee knoweth so to be. 3. He that leadeth vs into the lists, measureth our temptations, weigheth our strength, and will not suffer vs to be tempted aboue that we are able: he giueth shoulders and sitteth the burden. 4. Hee hath promised his presence with vs in 6. dangers, and in 7. and goeth out with vs into the field, not as a looker on, but to supply vs with newe strength and wisdom, to helpe our infirmities, and vphold vs vnto victorie.

These considerations are forcible to worke in vs a contentment of minde with Gods fatherly appointment, without which we can neuer be chearefull in trials: for nature will be working in *Peter* himselfe, and when he is an old Disciple, he shall be led where he would not; and oftentimes the feare of danger and trouble, is greater then the triall it selfe.

Peter est bellus timor ipse bellus.
Seneca.

What was it else that moued Christ in that bitter triall, when otherwise he could haue wished the cup might passe from him, to say, *Yet not as I will, but as thou wilt*, but the remembrance that he came to suffer, as well as to doe the will of his heauenly Father? What else added such courage to *Paul*, Act. 21. 13. as to say, *What doe ye weeping and breaking my heart?* I am readie not

onely

onely to be bound, but also to die at Ierusalem for the name of the Lord. What else made the Martyrs so invincible in suffering, that often, when they might, they would not be deliuered, but that they found themselves led and bound by the spirit, yea strengthened to all long-suffering with ioyfulness?

But we pray not to be led into temptation.

1. Tentation is twofold (as we said before,) one of *triall*, which we must suffer with cheerefulness; the other of *delusion*, against which we may and must pray. 2. Againe, there are two leaders into temptation: the spirit of God leads Christ and Christians, the euill spirit leads the wicked at his will; we pray against this leader, and not against the former. 3. And further, we must distinguish between being tempted, and being led into temptation in our Saviours sense: the former is a worke of Gods mercy, to try, exercise, or chastise any of his children; the latter is a worke of iustice, in which God leaues a man to himselfe, so as the temptation is preuailing against him. Now we pray onely against the latter, which is, to be left, and so ouercome in temptation; neither doth God so lead vs into temptation, but to make vs in the ende more then conquerours: So as still wee may bid temptations welcome, and with cheerefulness submit our selues vnto them.

In euery triall see that *the spirit* lead thee: for this is a sure ground of comfort, and hath assured hope in it of a good ende. Christ was not lead into temptation by priuate motion, neither did he thrust himselfe vnto it: no more must we rashly runne into, or pull dangers vpon vs, or thorough presumption obiect our selues vnto temptations: if we doe, we must needs fall, and cannot expect safety, because we tempt the Lord, and prouoke him to withdrawe his fatherly protection from vs; whereas there is no danger in following the leading and guidance of the *spirit*. Many a man is of so strong a faith, that nothing can harme him; he is for all courses, and all companies. But how can a man be safe where Satans throne is? *Peter* thought himselfe strong enough to goe into the high Priestshall; but he found in the end, it was no fit companie for him. Others through vaine presidence of Gods protection, runne in times of contagion into infected houses, which vpon iust calling a man may: but for one to runne out of his calling in the way of an ordinarie visitation, he shall find that Gods Angels haue commission to protect him, no longer then he

Obiect.

Answ.

Vse. 3.

We must not thrust our selues into trialls, but expect the leading of the spirit.

is in his way, Psal. 91. 11. and that, beeing out of it this arrow of the Lord shall sooner hit him then another that is not halfe so confident. Others are bold-hardy to set vpon the deuill in his owne holds, they dare enter into and lodge in houses giuen vp by God to the deuills possession : which is (if it be out of ones lawfull calling) to cast a mans selfe into most probable danger : for whereas we ought to vse all good and lawfull meanes for the preuenting of imminent danger, this is to seeke danger and hurt; and commonly they that seeke it, iustly finde it. The issue of such presumption we may see in the sonnes of *Sceva*, Act. 19. 16. who tooke vpon them to doe as the Apostles did, namely to name Christ ouer them that were possessed; but the deuill seeing their want of calling thereunto, ranne vpon them, and ouercame them, so as they fled out of the house naked and wounded. Others thorough temerity and rashnes, bring on themselues much woe, who follow the motions of their owne spirits in their courses, and neuer or seldome consider whether they haue Gods spirit before them, or no : they looke not for warrant out of Gods word in the things they doe or speake; they begge not Gods direction and assistance; they spie not in what ambush Satan lyeth, what aduantages he easily taketh, and so for want of Christian watchfulnes lay themselues open to many euills and dangers, wherein they can meet with no great comfort, because they cannot say with a good conscience, Lord, thou hast led mee into this estate, but rather, I haue cast my selfe into this danger.

If therefore thou wouldest find comfort in troubles, keep thee in thy way, that thou mayest neuer be without the leading of the spirit; and then this will be the issue : 1. Beeing led by the spirit, thou wilt follow willingly, thou wilt lay aside all reasonings, excuses, and delayes, as Christ did; he murmures not, delayes not, doth not first returne to *Nazareth*, bids not his parents and friends farwell, consults not with flesh and blood, but was driuen out with a strong motion of the spirit. This is the same free spirit, which dwelleth in the hearts of Christians; he leads them to, and they obey, and follow; *Abraham* followes him from his owne countrey, and *Moses* into Egypt. 2. If thou see the spirit leading thee, thou shalt not faynt vnder the crosse, no not when thou lookest vpon the greatest danger that can be threatned, because the other eye is vpon the spirit which helpeth thy infirmities, and according to the measure of affliction minstreth a sound measure

Three notable effects from assurance of the spirits guidance in trials.

I

2

3

of comfort. 1. Pet. 4. 14. therefore the Saints reioyce in affliction, because the spirit of glory and of God resteth vpon them. A valiant captaine leading the way, encourageth the most timorous souldier to follow with courage and resolution: So this spirit which leadeth, is a spirit of strength, and of power, not in himselfe alone, but supplying with new strength those that giue vp themselves to be led by him. 3. If thou see the spirit leading thee into triall, it will keepe thee from seeking to winde thy selfe out by any vnlawfull or vnwarrantable meanes: thou wilt follow him to be led out by him as well as thou wast led in by him; thou wilt waite his leisure for the remoouall of thy triall, in whose good pleasure it lyeth most seasonably to deliuer thee. This is often the reason why God giueth his children to be led by the spirit, to try whether they will abide with him in temptation, or no. And those who will shift themselves out of trouble, by lying, swearing, and the like; or auoid crosses and losses by wicked meanes, as povertie by breaking the Sabbath, sickness by sorcerie and witchcraft, what spirit soeuer led them in, certainly the euill spirit hath led them out; the remedie is worse then their disease, and their escape is made onely by breaking the prison.

Vse. 4.

As Christ was led by the spirit in all his course of life, so should Christians: for as many as are the sons of God, are led by the spirit of God, Rom. 8. 14. So the Apostles in their ministerie went hither and thither, stayed or departed, preached and prophesied by the spirit; they were forbidden by the Holy Ghost to preach the word in *Asia*, and *Bythinia*, Act. 16. 6. 7. and 21. 4. certaine Disciples told *Paul* by the Spirit, that he should not goe vp to Ierusalem. And it is the dutie of all true beleeuers, to resigne themselves in subiection to Gods spirit.

How shall I know when I am led by the holy Ghost?

Quest.

Answ.

Three rules to knowe a mans selfe led in euery thing by the holy ghost,

By these rules: 1. Gods spirit workes in, and by the word: therefore if thou enquirest in euery thing what is the good and acceptable will of God, Rom. 12. 2. thou art led by the spirit. 2. Discerne his guidance by the mortification of the deedes of the flesh; for the life of the spirit is opposed to the life of the flesh, Rom. 8. 13. Therefore in any strong motion, examine thy selfe whether it tend to thy owne profit, credite, or lusts: if it doe, suspect it, and cast it off: the Apostles in all the motions of the Spirit respected the publike good of the Church, not their owne ease and reputation. The guidance of the Holy Ghost requires deniall

of our owne wills, rise against the spirit that beareth rule in the world, and against the spirit of a man that lusteth after enuie. 3. Know it by the excitation of the spirit, which still stirres and mooues the will and minde, and raiseth it from vnder the oppression of the flesh, and thus preserues and maintaines the gift of regeneration, and effectually bends a man to obedience.

And this duty is necessary, 1. in regard of the vnregenerate, who are blind and in darkenes, and without a guide know not what way to goe: *the naturall man perceiues not the things of God.* 2. in regard of the regenerate, who are but as little children, weake and feeble, and cannot goe without a leader. And therefore all of vs need the leading of the spirit.

Into the wilderness.]

This is the fourth circumstantiall point. A wilderness is taken in the Scripture two wayes: 1. For a place inhabited, although not fully peopled, as Iosh. 15. 61. six cities of the Priests in the wilderness: and Iohn Baptist came preaching in the wilderness of Iudea, because Zacharie his fathers house was there: and 1. King. 2. Iob was buried in his owne house in the wilderness. 2. For a place vtterly desolate, not inhabited or frequented of men, but possessed onely of wilde beasts: and thus it is here to be taken, as Mar. 1. 13. he was with wilde beasts, vtterly separate from the society of men. This place Christ makes choice of by the motion of the spirit, for these reasons:

1. In opposition to the first *Adam*, who was tempted in paradise, a place in all the world strongest and fittest to resist temptation in; and being overcome was cast out thence into the wilderness, as all the world was in comparison. But the second *Adam* to recouer this losse, encountreth with Satan in a wilderness; the fittest place in the world to be overcome in, and overcoming restoreth vs to the heauenly paradise againe.

2. That Christ might manifest both his willingnes to be tempted, and his courage against his enemy: the former, in that hee appointeth a place wherein Satan might take an aduantage against him: the latter, in that like a champion hee challengeth the field where they two alone might try it out. A coward will be ready to draw in the streets, that dares not looke a man in the face in the field: But Christ appoints a field, where Satan may haue all his power against him, and he no helpe at all: and by both these hee shewes himselfe the promised seed, appointed to bruiſe the ser-

4. Reasons why
Christ made
choise of the
wildernesse to
be tempted in.

pents head.

3. That Christ beeing knowne to be the onely combatant and maintainer of the fight, all the praise of the conquest ouer Satan might be ascribed to him alone, and to bring in no companions with him, as the Papists doe the *Virgin Mary* and other Saints; whereas Christ was therefore the onely conquerour, because he was of infinite power, as they are not.

4. In imitation of *Moses* at the giuing of the law, and *Elias* at the restoring of it, the one beeing 40. dayes in the mountaine, the other 40. dayes in the caue of *Horeb*: Christ at the bringing in of the glorious Gospell would be answerable to those figures of him, who (as they) commeth now out of a sequestred place, wherein he was fitting himselfe to vndertake so weighty a busines as this is.

No place in the world free from temptations.

1. Note hence, that no place in the world is free from Satans temptations, but he layes his snares in euery place. *Lot* is caught in the caue, his wife in the field, *Dauid* in his house, *Adam* in paradise, and Christ is tempted in the wilderness. The reason hereof is taken, 1. From Satans diligence and malice, who goeth about like a roaring lion, seeking whom he may deuoure, 1. Pet. 5. 8. and is diligent in compassing the earth to and fro, Iob. 1. 7. his commission is of large extent, no place in earth is priuiledged from his temptation. 2. From his spirituall and powerfull nature: no place is so secret but he can finde it, none so strong but he can enter it, none so holy but he can slyly get into it, and boldly stand euen among the Sonnes of God, the Angels, Iob. 1. 6.

Satans circuit is the earths compass.

Use. 1. Secing the whole compass of the earth is Satans circuit, let vs where euer we are, consider of our enemy, and of our danger by him, seeme the place neuer so secret, neuer so secure: the greenest grasse may harbor a serpent: And surely, the more free and safe we thinke our selues, the nearer is our danger. There be two places in which men may thinke themselves safest: 1. the place of their particular calling. 2. the publike place of their generall, the Church: the former because of Gods promise; the latter because of his presence: yet Satan shunnes neither, neither may we lay off our watch in either. Experience sheweth how he layes snares in the speciall calling, whereby many fall: some he winneth to injustice, and secret couzenage; some to lying, and swearing; some to Sabbath-breaking: Now though thou art in thy calling, yet thou art not conscionable in it, and so art out of

thy

thy way, and without Gods protection. The same experience giueth witnesse to the truth of Scripture, how Satan not onely haunts vs in our owne house, but also followes vs to Gods house, and there intercepts the word, or steales it away, or corrupts the iudgement, or casteth men on sleep, or occupieth their minds with worldly and base thoughts; and thus, where they thinke themselves most safe, they are most foyled: The reason's this, though thou beest in Gods presence, yet thou settest not thy selfe in his presence, but comest carelesly and inconsiderately; and so God hauing no delight in thy seruice, suffers the deuill to exercise his will on thee. So as there is no place, wherein we must lay aside our watch, if we would not be ouercome.

Use. 2. This sheweth the vanity and delusion of the Papists, who thinke the deuill is barred out of Churches by their crucifixes, consecrated hostis, crosses, and holy water: For the Leuiathan of hell laughes at the shaking of these speares. Also it sheweth the madnesse of Magicians and Coniurers, who thinke they can bind the deuill within their circles: For although (to delude them and winne themselves to himselfe) he be seruiceable, and at their command, yet he keeps his liberty permitted him of God, and compasseth the whole earth.

Neither Popish
crosses, nor co-
nurers circles,
barre the deuill
further then he
listeth.

2. Note, that some places are more fit for temptation then others; as namely, solitarie and desert places. For Satan hath then greatest aduantage for his assaults, when he hath men alone, without the helpe of others to counsell, confirme, and comfort them. This the *Preacher* confirmes, Eccles. 4. 9. *Two are better then one, and woe be to him that is alone; if he fall, hee hath none to helpe him vp: and, two are stronger then one, a threefold cord is not easily broken.* Nay, God himselfe did see disaduantage of solitarie life, when he said, *It is not good for man to be alone.* When did Satan assault *Eue*, but when she was alone? when did he *Dauid*, but being alone on his gallery? when *Lots* daughters, but when they were alone in the caue? Gen. 19. 30. And therefore the deuill is delighted to walke through solitarie places, Matth. 12. 43. if he possesse any, he carrieth them into solitarie places, Luk. 8. 29. and where doe coniurers and forcerers talke with the deuill, but in woods and wildernesses, where Satan most easily appeareth. For these reasons: 1. Because beeing a Prince of darkenesse, he hates the light, and passeth all his exploits in as much darkenes, secrecie, and silence as he can. 2. He sees how easily we sinne, when there is none by to

Some places
are more fit for
temptation
then others.

hinder vs from it by feare or shame.

Use. 1. This ouerthrowes the dotage of the Papists, who approoue and magnifie as meritorious, the strict and solitarie life of their Monks, Eremites, and Votaries; who to free themselves from Satans malice, and for more holines (as they say,) voluntarily forsake the societies of men, and liue by themselves in woods, caues, cloysters, and wildernesess, as though they had the advantage of Satan because of the place, whereas indeed hee hath them where he would. And because they seeme most to build vpon the examples of *John Baptist*, and Christ himselfe, both whom they finde in the wilderness, we will a little cleare this place.

And first for *John Baptist*, whom *Bellarmino* saith for his fare, apparell, and strict manner of liuing, was a right patterne of true Eremites. True it is, his life was austere, as his office and calling was singular and extraordinarie, and no ground for any ordinary office and order in the newe Testament; wherein he is no more to be imitated, then in his springing in the wombe at *Maries* presence, which was an extraordinarie testimonie of an extraordinary person. Besides, *John* beeing no minister of the newe Testament (*for the least Minister in the kingdome of God is greater then he:*) but the last of the Prophets, and greater then any of them, how can any order of Euangelicall Ministers be raised from his example? Further, whereas Christ himselfe the Head of our profession, came eating and drinking, and familiarly conuersed among men for good, why should we not rather hold our selues to his example, into whose name we are baptized, then *Johns* who was an extraordinarie forerunner of him? Lastly, we haue heard that the wilderness wherein *John* liued, was not such a wilderness as they dreame of, vtterly remote from the societie of men; but a wilderness, in which were houses & cities, yea his fathers house; a wilderness though lesse peopled then the frequented places of Iudea, yet not without people, because it was a wilderness wherein *John* preached, who preached to men, * *and not to beasts*; a wilderness wherein Christ among a multitude of people was baptized: and so it scarce affordeth a colour of their Eremiticall Orders, vowing such a solitary life separate from all men, which *John* neuer did.

And for the example of Christ, his going into the wilderness to fast and pray; I answer: 1. Christ was led thither by the Spirit, but they of their owne heads: and to pretend a spirit without a

The deuill
hath monkes
and heremites
where he would
haue them.

Lib. 2. de monach. cap. 39.

*As their S. Francis did, to shew his great humility and charity.

Christ going in to the wilderness, no ground to popish monks or Eremites for 4. Reas.

word of warrant, is a frensie and delusion. 2. Christ went for 40. dayes, and came againe to his calling; they goe and neuer returne againe. 3. Christ went to offer opportunity and aduantage to Satan, the more victoriously to soile him, and purchase heauen for vs; they in a superstitious end, to merit and purchase heauen for themselues. 4. Christ neuer ate nor dranke all the while hee was in the wildernesse, wherein would they tie themselues to imitate him, they would soone grow weary of their holines and deuotion. Accursed therefore be this monkish and anchorish life, which professeth open hostility to humane society, which thrusts them out of their lawfull callings, wherein they ought to be profitable to men in the societies of Church, Common-wealth, or family. What? are these the lights of the world, that flie the light like bats and owles, and prison themselues in cloysters; whereas they should lighten others, and not thrust their light vnder a bushel, or vnder the table? Are these the salt of the earth, who neuer apply themselues to season the fleshly and vnsauoury manners and behauiours of men? The Apostle teacheth them another lesson, Heb. 10. 24. saying, Let vs prouoke one another to loue, and to good workes, *not forsaking the assemblies, as the manner of some is*: implying that to be an vnlawfull calling, which cannot but faile against such duties of charity as these be. It were to be wished, that because the world receiueth no seasoning from them, the vnprofitable burdens of the earth were cast out vpon the dunghill, the place which Christ himselfe assigned vnto them.

Use. 2. It teacheth those that are troubled with temptations, to beware of solitary and secret places, because Satan is there the strongest: and much lesse must they thrust themselues into desert places, forgetting their weaknesse, as though they would with Christ offer battell, and tempt the tempter: for this his practise is no warrant for vs: but they must auoide the place so soone as they can, and get into the society and fellowship of men. *Ioseph* when he was alone with his Mistresse tempting him, fled out of the house: so if there be none but the tempter with thee, take the benefit of company so soone as thou canst: but see thy company be good; for bad company is farre worse then solitarines, as many finde, who beeing troubled in minde, or tempted by Satan, run to lewd company, to cards, dice, drinking, & sport-ing; and so by Beelzebub will cast out the deuill: But this enlargeth the griefe; and they finde in the end the remedy nothing in-

Bad company
worse then so-
litarinesse.

feriour to the disease: Whereas had they resorted into the society of the godly, by godly and religious communication and conuersation, they had been much comforted and confirmed; according to the promise of Christ, Wherefoeuer two or three are gathered together in my name, I will be in the midst of them.

Vse. 3. Yet if God shall by vertue of our calling draw vs into solitary places, we must be carefull so to carry our selues as wee may say with *Scipio*, We are neuer lesse alone, then when we are most alone: and with our Saviour, Ioh. 16. 32. I am not alone, the father is with mee. The faithfull need neuer be alone, because they may euer be in conference with God: then may they goe close to God, and sharpen their prayers, and meditate on his word and workes, to fit them better for their callings: then may they enlarge their hearts to God in confessions and praises: and thus he that is led by the spirit into these solitary places, is in safety; because, as the hills compasse Ierusalem, so doth the Lord his people while they are in his seruice: thus shall Satan be most disappointed, who while he hopes to make our solitarines his aduantage, we shall by it draw nearer vnto God, and be set so much the more out of his reach.

Directions for solitarines:

a. Directions
for solitarines.

1

1. Watch the benefit of time, to spend it best in musing vpon heavenly things, and enjoy the sweet liberty of conuersing with God. 2. Know that no time must be spent in rousing and ranging thoughts, but must be redeemed from euill, and vnprofitablenesse: and therefore choice must be made of objects presented, and as little time as may bee, spent in worldly and indifferent things; and then with as little delight as may be. Holy wisdom is euer diminishing the love of earthly things. 3. Consider the danger of sinne in thy solitarines, when feare, shame, witnesses, and counsellors are remooued, and that there are no open sinnes which are not secretly first hatched and warped: and therefore, if we muse on any sinne, let it be to ouercome it, and beware of secret allurements. 4. Consider the slipperines and busines of the heart, which is a wandring thing, like a mill euer grinding, euer in motion, still setting vs on worke with moe commaundements then euer God did: and therefore, giuing it leaue to muse, we must the better watch it.

2

3

4

To be tempted of the deuill.]

This is the fift circumstantiall point, namely the end of Christs

going

*Namquam miris
solus quiescit cuncta
solus.*

going into the wilderness. Here consider two things: 1. the author of the temptation, *the deuill*: 2. the end it selfe, *to be tempted* of him.

The deuill] that is, a wicked spirit, the Prince and captaine of the rest, as we may gather out of Matth. 25. 41. A wicked spirit, not by creation, but by defection: Full of wickednes, whence *Elimas* the forcerer is called the child of the deuill, Act. 13. 10. because he was full of deceit and wickednes: Full of malice, *a red dragon*, full of poysons, *seeking nothing but destruction*: Full of craft, *an old serpent, more craftie then all the beasts of the field*: Full of power, called *the Prince and God of the world*, and *the power of darknesse*: *the strong man keeping the hold*: *Principalities, powers, &c.*

The word comes of διαβόλων, *traisio*, *calumnior*, and signifies an accuser, calumniator, or slanderer, hauing his name from his continuall practise: For so is he called the accuser of the brethren, which *accuseth them before God day and night*, Reu. 12. 10. and no maruell, seeing he durst accuse God himselfe as an enuier of mans happy estate, and carelesse of Christs estate here. But especially he accuseth, 1. *Man to God*, as he did *Iob*, that he serued God in hypocrisie, and vpon affliction would curse him to his face, chap. 1. v. 9. 2. *Man to man*, stirring vp strife and contention from one against another; and by this meanes he worketh effectually in the children of disobedience, Eph. 2. 2. Where strife and enuying is, there wisdom is sensuall and deuillish, Iam. 3. 15. An example hereof we haue in Saul, who, when the euill spirit was entred into him, all manner of accusations came against innocent *Dauid*, and were receiued; that he was a traytor, and one that sought *Sauls* life, &c. 3. *Man to himselfe*: when he hath drawne a man to many loathsome sinnes, then he stretcheth them beyond all the measure of mercy, aggrauates Gods iustice, extenuates his mercy, and all to bring the sinner to despaire. Thus he accused *Cain*, *Achitophel*, and *Iudas*, whom he brought to confesse their sinne, but to deny Gods mercy.

Whence note, 1. the miserable estate of wicked men, that serue such a Lord and Master as the deuill is; who in stead of standing by them for their diligent service, will stand against them to accuse them to God, to men, to their owne consciences; will reckon vp al their faults, and depraue whatsoeuer was best intended. While he can draw them along in his service, hee will lie close like a crafty fox and serpent, in one corner or other, to deuoure their

διαβόλων.

Satan accuseth man,

1. To God.

2. To man.

3. To himselfe.

Satans best wages to his most diligent seruants,

their soules: but afterwards will terrifie them, and roare like a lyon on them, setting in order before them the villanies to which he himselve tempted them; crying out on them as damned wretches, and making them often cry out so of themselues even in this life, and for ever in the life to come. And yet alas! he is the Prince of this world, to whom generally most men yeeld their subiection and homage: yea, the God of this world, to whom men offer themselues, and what euer they haue or can make in sacrifice: yea, men sell themselues as slaues and bondmen to be ruled at his will. How should this one consideration mooue men to get out of his power, and out of the seruice of sinne, and come to Iesus Christ, who is meeke and mercifull, one that couereth sinnes, acquitteth and dischargeth; one that answereth all accusations, and crowneeth our weake endeauours, which himselve worketh in vs, in such sort as a cuppe of cold water shall not goe vnrewarded?

2. Note, how expressely Satan hath stamped this qualitie as his owne marke vpon his children, who so liuely resemble him, as that they haue his name also giuen them, Tit. 2.3. and 2.Tim. 3.3. and 1.Tim. 3.11. For how quicke and nimble are men to goe between man and man with tales and accusations, to cast bones of enmitie? Sometimes charging men openly or secretly with things vtterly vntrue and false, as *Ziba* dealt with *Mephibosheth*, 2.Sam. 16.3. sometimes blazing infirmities, which loue would haue couered: sometimes aggrauating with vehemency of words, facts or speeches, which charity would giue a fauourable construction vnto, as *Doeg* pleaded against *Ahimelec*, 1.Sam. 22.9. sometimes deprauing the truth by adding to mens speeches; and this cost Christ his life, his enemies adding, *I will destroy this Temple, and make another in three dayes, made with hands*: or diminishing it, by concealing that which might make for a man. All which are Satanicall practises, who beeing the father of lyes, would chase all truth out of the world.

Let all Gods children labour to expresse Gods image, in hating this hatefull sinne, and helpe themselues thereunto by these rules. 1. Consider thy charge, *Leuit. 19.16. Thou shalt not walke about with tales among thy people*: and consider, that whispering and backbiting are the sinnes of men of a reprobate sense, *Rom. 1.29*. 2. Receiue no false accusation: receiuers of stollen goods are accessarie to the theft: if there were no receiuers, there would be no theeues; if no hearers, no informers. Drive away the flaunder

7. Rules or
means against
false accusation

rer with an angry countenance, as the Northwind driueth away raine, Prou. 25. 23. haue no pleasure in this sinne of another man, Rom. 1. 32. 3. Doe thine owne busines, looke to the duties of thine owne calling: busie-bodies and pratlers are ioyned together, 1. Tim. 5. 13. 4. Take heed of enuie: malice neuer spoke well, it is alwaies suspitious, euer traducing. Embrace the loue of thy neighbours person. 5. Deale with an other mans good name, as thou wouldst haue him deale with thine, if it came in his way. Consider thou maiest restore his goods, but neuer his name: once broken, euer a scarre. A fellow is more tolerable in a commonwealth then a slanderer. 6. In receiuing reports, excuse the person so farre as thou canst; construe the speech or fact in the most fauourable sense; doe as thou wouldst be done to: and if thou canst not, aduise the reporter to looke to himselfe, and tell him that in many things we sinne all. 7. Curse not the deafe, saith the Scripture: now a man that is absent is a deafe man. *Obiect.* But I speake the truth. *Answ.* But not truely: 1. without ground, thou art vncalled and vnsworne; thou doest it not by way of charitable admonition to the partie himselfe or others. 2. Not in a good manner, without loue, pitie, sorrow; nay, thou reioycest rather in thy tale. 3. Not to any other end but to fill mens mouths with prattle, and bring thy brother into contempt. And why speakest thou no good of him as well as euill, but art like a swine in a garden, that leaues all the sweet flowers to digge or wallow in a dunghil.

Motiuēs to lay aside and abhorre calumniation and slaundring.

1. Charity is not suspitious, but in doubtfull cases thinks the best. 1. loue thinketh not euill, 1. Cor. 13. 5. 2. it couers a multitude of sinnes, Prou. 10. 12. and 3. it giues to euery man his due, in his goods and good name. And therefore the tale-breeder, tale-bearer, and tale-belceuer, who doe none of these, but hammer tales and slaunders vpon the anuill of enuie, and set them vpon the wings of fame and report, are vncharitable and vnchristian persons, the deuils fewellers and gun-powder: for where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth, Prou. 26. 20.

2. Wee haue a common prouerbe, A man museth as he vseth; as himselfe vseth to doe, so he imagineth of another: and therefore to iudge lewdly of another vpon bare suspicion, is commonly a note of a lewd person: those that are so readie to taxe men of

*Vide Peraltom,
2. p. 561 de de-
tracōne.*

*Five motiues
to lay aside ca-
lunniation and
slandering.*

hypo-

hypocrisie, commonly are hypocrites themselves.

3. It is a question among the schoolemen, whether a man that hath impayred anothers good name, be bound to restore as hee that hath pilfered his goods; and it is concluded by all the Doctors, that he is bound in conscience, because a good name is better then all riches, saith *Salomon*: and because it hath more enemies then our goods, even this law of restitution and satisfaction should be of force to keep them off vs: and if the law bind him that steales our goods, to restore 5. fold, certainly he that stealeth our name, is bound to restore 50. fold, because it is so farre aboue a mans substance, and the blot is neuer wiped away. If serpents sting vs, or mad dogges, or venemous beasts bite vs, there is some remedy; but against the tongue of the slanderer there can none be found.

4. It is one of the finnes against the ninth commaundement, to heare our neighbour falsely accused, and not to cleare him if we be able. *Jonathan* when he saw *Saul* stirred vp by tale-bearers against *David*, spake boldly in his defence; and said, Why shall he die? what euill hath he done? And *Nicodemus*, when he saw the Scribes and Pharises set against Christ, that they would haue condemned him beeing absent and vheard, stood vp, and said, *Doth our law condemne any before it heare him, and know what he hath done?* A good rule for vs how to carry our selues towards all Christians.

5. We must hold vs to our rule, to iudge no man before the time, 1. Cor.4.5. and if no man, then, 1. Not our superiours: people must not bolt out opprobrious words against their Pastors and Teachers: sinne is aggravated by the person against whom it is committed: to reuile an ordinary man is odious, but much more to reuile the father of our soules or bodies, Pastors or Parents. 2. Not godly men and professors of the Gospell, as to charge them with hypocrisie, and traduce with violence that which would receive a charitable construction. Heb.6.9. 3. Not such as in whom Gods graces shine more eminently then in others, through pride or enuie: this is a high sinne, and cost Christ his life: yea to disgrace and obscure Gods gifts, which ought to be acknowledged with thankfulness, is in the skirts of that unpardonable sinne, and had need be stayed betimes: for it is to hate goodnesse; and if it did hate it because it is goodnesse, it were farre more dangerous.

Ioh.7.51.

3. Note: seeing Satan is such an Arch-accuser, and that his speciall hatred is against goodnes, is it any maruell that the children of God passe through many slaunderous accusations? If speach be of the faithfull Preachers of the word, neither Prophets nor Apostles shal auoid most dangerous slanders. *Amos* shal be accused by *Amasia* to preach against the King, and that the whole land is not able to beare his words: chap. 7. v. 9. *Paul* and *Silas*, preaching nothing but Christ, are brought before the gouernours, exclaimed vpon as men troubling the citie, preaching ordinances not lawfull to be receiued, and teaching men to worship God contrary to the law, *Act. 16. 20.* and *18. 13.* Let speech be of professors of the Gospell, how doe men in their mindes accuse and iudge that to be done in vaine-glory, which is done in simplicity, and for Gods glory? and that to be done in hypocrisie, or for commodity, or other sinister ends, which God sees is done in sincerity? Yea as if men did see their hearts and inside, how doe they speake it, that such are not the men they make shew of? or if grace euidently appeare in the eminent notes of it, they can so lessen, so diminish and clippe the beauty and glory of it, as still they shall be disgraced. Our blessed Lord himselve was accused and condemned for a malefactor, yea and executed; his doctrine, notwithstanding most heauenly, and as his enemies witnessed, Neuer man spake like this man, yet was condemned, his wonderfull miracles obscured, yea blasphemed, He cast out deuills by *Beelzebub*: and shall the seruant looke to be better then his Master? Lamentable it is to see how our times accuse the first restorers of religion, *Luther, Calvin, Beza, Bucer*, and the rest, as the layers of sedition and rebellion; and as lamentable, that such as preach the same holy doctrine as they did, should vnder the titles of Puritans and Schismatikes be coupled with Papists, yea accounted worse. And no maruell, if the whole profession of religion be accused, and religious persons made the songs of the abiect, and scum of the land, because the deuill is an accuser. When the deuill layes off his name and nature, and ceaseth to be a deuill, it will be otherwise, but not till then. But let such as would be wise by Gods wisdom, labour to see Satans malice in all this; and that, if to be accused bee sufficient, who can be innocent?

If there be so many accusers, no seruante if godly men want no manner of accusation.

4. Note: seeing Satan is such an accuser of vs in himselve and his instruments, to God, to men, and to our owne consciences;

how

So many accusers should make vs watchfull of our selues.

how carefull ought we to be in our whole conuersation to stop Satans mouth, and the mouths of wicked men, which will be open against vs? How ought we to make right steppes to our feet, seeing we shall be sure to heare of the least halting? How ought we to examine the vprightnesse of our hearts, that in those accusations we may be bold to goe to God, and say, Lord, doe thou prooue and try mee, if there be any such wickednesse in mee.

Rules to become inoffensue and vnreprooueable, and so stop the mouth of Satan:

4. Rules to stop the mouths of all accusers.

1. The matter of thy worke must be good, and warranted by the word: then God will iustify that which himselfe sets thee about, and thee in it. 2. The manner of doing it must be proportionall: a good thing must be done well, in good circumstances. 3. The end must be sound, namely Gods glory, and mans good. A bad end spoiles the best action. 4. In euery thing remember, that Satans eye is vpon thee to accuse thee, the eye of thine owne conscience to witnesse for or against thee, and Gods eye to iudge thee, to whom thou must stand or fall as to thine owne Lord.

To be tempted.]

The word *to be tempted* is spoken of, 1. God, 2. Man, 3. Satan; all tempt.

1. God tempteth, 1. when he prooueth the graces of his children: so hee prooued *Abraham*, Gen. 22. 1. and Iob. c. 7. v. 18. 2. when he discouereth the sinne and corruption which lurketh in them: and thus God tempted the Israelites, who, when their desires in the wildernes were not satisfied, vsually broke out into murmuring and impatiencie, and shewed naughty hearts, full of distrustfulness. And thus God is said to *lead into temptation*, when being prouoked to wrath, he withdraweth his grace, that so his children by their falls might see their weaknes, as *Dauid* and *Peter*; and that the wicked might in iustice be prepared to iudgement, as *Pharaoh* burst into blasphemie, *Achitophel* hanged himselfe through impatiencie, and *Saul* vsed vnlawfull meanes to escape his crosse.

2. Rules in Gods tempting of man.

But in these temptations of God, obserue two rules: 1. That the word *tempting*, referred to God, is euer taken in good part: for he tempteth onely to prooue, neuer to seduce: and his temptations are alwaies good, because they proceed from him that is

goodnes

goodnes it selfe, and tend altogether to the good and profite of his children; and are the execution of iustice on the wicked, which is good also. 2. That all these temptations are not to confirme Gods knowledge of men, who perfectly knowes what is in them, yea who seeth things that are not as though they were; but to bring men beeing exercised by them to the clearer knowledge of him and themselves.

II. Man tempteth, 1. God, two wayes. 2. Man, both himselfe, and others. Man tempteth God, 1. By presumption and curiosity, as when men forsake the ordinary meanes of their good, and presume too much vpon Gods help, to try whether God will vse any other then the appointed meanes to succour them: so it is said, v. 7. Thou shalt not tempt the Lord thy God. 2. By distrust, when men by vnwarrantable meanes try the power of God, whether he can or will helpe or hurt. Exod. 17. 2. when the Israelites by murmuring would haue water, *Moses* said, Why tempt ye the Lord? and Psal. 78. 18. they tempted him in the wilderness, requiring meat for their lust, and said, Can God prepare a table in the wilderness? Here they tempted him by doubting, 1. of his promises, 2. of his presence, 3. of his power, 4. by limiting him to that strait: 5. they thought he was bound to them, to fulfill their lusts.

Man tempteth
God two wayes

Man tempteth others, 1. When vpon iust occasion, he tryes a mans affections and disposition to this or that: so *Jonathan* tryed his father *Saul* how he stood affected to *Dauid*, 1. Sam. 19. 3. 2. When men goe about by captious and subtile questions, and with faire show of words, to get matter of reprehension and accusation against others. Thus the Pharises came to Christ, tempting him, Matth. 16. 1. and thus the *Herodians* came to him to entangle him in his talke. 3. When men allure and entise one another to euill, as Pro. 1. 10, 11. Come, let vs lay wait for blood, and haue all one purse: so the harlot said to the young man, Come in with me, let vs talke our fill of loue till the morning.

Man tempteth
man 3. wayes.

Man tempteth himselfe two wayes: 1. when his owne concupiscence moueth and draweth him aside to sinne: 1. *Iam. 1. 4.* Euery man is tempted when he is drawne aside of his owne concupiscence. 2. when he wilfully casts himselfe into danger, as *Peter* when he went into *Caiaphas* the High Priests hall among Christs enemies and his; here he is moued to denie his Master, and Satan preuailes against him.

Man tempteth
himselfe two
wayes.

Satan tempteth
two wayes.

II I. Satan tempteth, and in his tempting goeth beyond all these: 1. When by outward obiects he stirreth vp inward corruption, as *Dauid* walking on his led, and seeing *Bathsheba*, the deuill wrought lust in him. 2. By infusing inwardly euill motions and thoughts, without obiects: and thus stood he vp against *Israel*, and caused *Dauid* to number the people; a thing meere needlesse as *Joab* confessed, 1. Chron. 21. 1, 2, 3.

Now thus God cannot tempt to euill: he withdraweth his spirit, by outward occasions he brings to light the sinnes of men; and punisheth one sinne with an other, but mooueth no man to euill, and much lesse driueth him to it, and least of all infuseth wickednesse into any mans heart; which to thinke were high blasphemie. So men by tempting may stirre vp corruption in others, but to infuse wickednesse into the heart, belongs onely to Satan, because of his spirituall nature, and ready entercourse with our spirits.

Now seeing these temptations of the deuill are so wicked, coming from euill, and tending to euill, two points are worthy our consideration: 1. How Christ, beeing so holy and powerfull, could be tempted of the deuill. 2. Why he would bee so tempted.

I.
How Christ so
holy and so
powerfull
could be tempt-
ed of the deu-
ill.

For the former. 1. It is not against the holinesse of Christ to be subiect to temptation without sinne, no more then to hunger, thirst, weepe. 2. Nor against the power of Christ to be tempted, no more then it was a signe of infirmity and weakenesse in *Adam* so to be, before infirmity and weakenes came in. It argued not impotencie in Christ, to die; nay, so to die, argued omnipotency. So it was not weakenes in Christ to be tempted, but willingnesse; and so to be tempted argued vertue and strength. But howsoeuer the Apostle saith, *Christ was tempted, and like vs in all things, yet without sinne*: and Christ himselfe, Ioh. 14. 30. *The Prince of this world commeth, and hath nought in mee*, that is, no sinne at all: yet it is hard to be conceiued, and therefore we will explaine it by these propositions.

1. That temptation that wholly riseth from another, and not from a mans selfe, is not necessarily mixed with sinne: But such were the temptations of Satan to Christ, wholly hatched by the deuill: for there was no manner of euill thought, no corruption in the holy person of Christ for any such to rise forth of. We indeed haue many temptations arising out of our owne corruptions,

which

which are sinne in the beginning, though no consent be giuen vnto them, but are presently resisted: but no such thing could be in the holy nature of Christ. A fire kindled within the house is dangerous; but the lightning coming from without, beeing but a flash, is without danger. *Ioseph* allured by the words of his Mistressle, resisted and fled away, Gen. 39. 12. this was not his sinne. And *H Ezekiah*, prouoked to distrust by *Rabshakes* rayling letter, resisted and was confident, 2. King. 19. 10. it was not his sinne: the temptation was wholly without.

2. Those temptations, which are offered by others, either by voice, gesture, or outward obiects; or else by inward thoughts, vtterly abhorred, without the least liking, are not the sinnes of them that are tempted; their exercises and trialls they be, not their sinnes: But such were the temptations of Christ; hee was troubled and vexed with them, as appeares by his *Auoide Satan*; and the voices and obiects carried to his eare and eye; yea motions to infidelitie, couetousnesse, and idolatrie, to his mind; but yet by the perfect light of his minde, and the vnchangeable holinesse of his will, were instantly repelled, and gained not the least affection, and much lesse left the least infection behind them. True it is, that euill thoughts cast into our mindes, can hardly be cast out without some taint: for we are ready as tinder to receiue such sparkles; we must pause vpon them, till they gaine some delight, if not content. But it was not so with Christ, whose perfect holinesse was as water to quench all such sparkles.

3. Of temptation there are three degrees: 1. suggestion. 2. delight. 3. consent. Suggestion is the meere motion of another, altogether without vs, and cannot be our sinne, if neither of the latter come to it; either of which two is a token of infirmitie. But Christs temptations were all in suggestion, because he stood fast without alteration of his minde, without the least delight or consent to the thing tempted vnto. Whereunto serueth that distinction of glancing, and permanent motions; the former passing through the heart without any footing, against no commaundement; the latter either without consent, against the tenth; or with consent against all the nine.

Hence note: 1. Seeing Christ himselfe of so holy condition was subiect to be tempted, let no man liuing looke to be exempted from temptations. Our Lord Iesus that had no inward corruption to stirre vp any motion in him, cannot auoide outward

Three degrees
of temptation.

objects and perswasions to sinne. But our case is farre otherwise: for suppose there were no deuill assaying vs, no outward object that could be presented to vs, yet we are tempted and led away by our owne concupiscence; we need no moouing or stirring, but runne headlong of our selues into sinne. If we had no enemies to batter downe our wals and holds without vs, we haue inward and domesticall rebels and traytors, which continually betray vs. Where is the man now that boasts he was neuer tempted, and hee hath so strong a faith, and is of such holinesse, as he desieth Satan, and will spit in his face, and he neuer was molested by him? But pitifull is this delusion: Is thy faith stronger, thy holines greater then Christs? No, no, Satan is gone away with all, the strong man hath all in peace, els thou shouldst heare of him, and tell me an other tale. This example of Christ well considered, would teach thee another lesson, namely, like a wise man, 1. to expect temptations. 2. learne to resist them as Christ did. 3. that the greatest temptation of all is, not to be tempted: for where Satans malice shewes not it selfe, there is no good thing at all.

The greatest temptation of all is, not to be tempted.

2. Note hence, that all Satans temptations, bee they neuer so hellish and violent, yet cannot hurt vs if we yeeld not to them. He neuer more fiercely assailed any then Christ himselfe, yet Christ, giuing no way to him, was a little troubled and grieued, but not hurt. So all that Satan can doe to vs, is but to assaile and allure vs, but force our wills he cannot; for God hath not put our wills in his power. Which should teach vs, 1. More carefully to resist the deuill, who neuer getteth aduantage of vs, but by our owne voluntarie yeelding, which rolls vs into his sinne and condemnation. 2. Beeing fallen into sinne, to accuse our owne cowardlinesse and carelesnesse: many beeing fallen into mischeife, lay load vpon the deuill, Oh the deuill ought them a spight, and he hath paid it; and so lay all the blame on him, not considering their owne sinne. True it is, the deuill spights euery man, and the best most; but if thou hadst not more spighted thy selfe, thou hadst done well enough: the deuill did mooue, and gaue a rise to a sinne; but who bade thee perfect and finish it? Can the deuill make thee sinne without thy selfe? I deny not but that thou canst not lay too much blame vpon the deuill, but see thou laiest not too little vpon thy selfe.

Satan may allure, but he cannot force vs.

3. Note: in that therefore Christ fully ouercame, and was not touched with temptation, because by the perfection of his holi-

nesse

nesse he resisted at the first, we must learne this wisdome; if wee would not fall by temptation, to resist the first motions, and beat backe the first assault, which is a great aduantage. For, if Sathan can get vs to rest vpon his suggestion, he presently hopes for consent, and then hasteneth the execution forward: for the partie is wonne, and the meanes of executing shall not be farre to seeke. Hence are we commaunded, *to giue no place to the deuill*, but to breake the head of the serpent, hit *Goliath in the forehead*, tread on sinne in the shell, and dash Satans brood against the stones while they are infants. For, 1. Satan is more easily driuen backe at the first; as ill weeds growe apace in a rancke soile, so by a little continuance, his temptation getteth power, strength, and greatnes. 2. Mans power is daily lessened, and he is more vnable to resist; as in the body, the stronger the disease, the weaker the body. 3. Many habits grow to a nature, and seldome are habituall sinners reclaimed. When saw we a drunkard conuerted, or a blasphemer, or a mocke-God, or a rayler at religion? No, the delight in sinne hath deliuered them into Satans hands, *to be ruled at his will*. It is in the recouerie of the soules health, as in the bodies; it is more easily obtained, if the disease be met with at the first assault.

Satans first assaults to be repelled forthree reasons.

ΣΥΝΕΒΑΛΕΝΤΟΙ. *Arist.*

The second point considerable is, Why Christ would *bee tempted*. For we must thinke, that he voluntarily submitted himselfe vnto temptations, and was not violently subiected to them, seeing he who was able to cast out deuills by his very word, and legions of them, could (if he had pleased) by his owne power haue commanded the deuills, not once to attempt the tempting of him. And therefore one distinguisheth betweene Christs submission, of which this was a branch; and subiection, which vsually inferres necessitie.

I I.

Why Christ would be tempted, 4. reasons.

We may well assure our selues, that it beeing in his power, he would neuer so voluntarily haue yeelded himselfe to such an vnpleasant combat with so fowle an enemy, had there not been very waighy and vrgent causes. And these we shall see most specially respecting vs rather then himselfe: he was incarnate, not for himselfe, but for vs; he suffered in our nature, not for himselfe, but for vs, *that by his stripes we might be healed*: he subdued and vanquished the deuill, not for himselfe, who was neuer vnder his power, but for vs; and so was tempted, not for himselfe, but for vs; and that for these reasons:

1. That he might through temptation winne that, which the

first Adam through temptation lost, and that as our fall was begun by temptation, so also might our deliuerance; that as the serpent by tempting the woman, bereaued vs of our happinesse; so the same serpent, by tempting this seed of the woman, might against his will helpe vs to our happinesse againe.

2. That by his temptation he should not onely ouercome ours, as by his death he destroyed ours; but by his resistance to leaue vs a patterne how to resist the deuill. He is the cheife doctor, who not onely teacheth by precept, but by vnfailng example, how we may rise from vnder temptation. He might haue driuen backe the deuill with a word, but then had we wanted the benefit of his example, which hath both shewed vs our coat-armour, and the right manner of vsing it as he did. As a faithfull captaine, hee traines his souldiers, and as *Gideon* said to his souldiers, *What yee see me doe, that doe you.*

3. That he might be more able to succour them that be tempted. Heb. 2. 18. for in that he suffered, and was tempted, he is able to succour them that are tempted: And Christ by beeing tempted was enabled thereunto sundry wayes: 1. By experience he learned wherein the strength of Satan did lie; that as *Dalilah*, when she knew wherein *Samsons* great strength lay, did soone disarme him, so Christ spoyled Satan of his lockes. 2. He tooke knowledge and felt our misery by reason of Satans temptations, whereas he that hath not felt misery, doth little know or beleue the misery that another feeleth; but he that hath felt the like, hath a fellow-feeling of it. Heb. 4. 15. we haue not an High Priest, which cannot be touched with infirmities, but he was in all things tempted in like sort, yet without sinne. 3. As he would by temptation feele our misery, so he was more enabled to shew pitie and compassion on them that are tempted: Heb. 5. 2. he is able sufficiently to haue compassion on them that are ignorant and out of the way, because he was compassed with infirmity. So as if Christ had not had experience of the force, craft, instance of *the tempter*, and of the misery, danger, weaknes of the tempted, so farre as without sinne he could, he had not beene so able to succour them that are tempted, as now he is.

4. That by his temptation he might minister sundrie grounds of comfort vnto vs: as 1. That our temptations and trialls are not signes of Gods wrath, no more then they were to Christ, of whom he had immediately before witnessed that he was the sonne of his

Christ by being
tempted, ena-
bled to succour
vs in temptati-
on sundry
waies,

loue: but exercises, which the Lord in wisdom vseth for the good of his children. If it had beene euill to be tempted, certainly Christ had not beene tempted. 2. That we should not quaille at the sight of our enemy, as all Israel ranne away at the sight of *Goliath*: but, although he be neuer so huge and strong a Gyant, yet he may be, and is overcome, and that by Christ, true man, in the flesh: Yea, this victory ouer Satan in our nature, and by our head, is the ground of ours, to whom he will also giue power to doe the same. 3. That we haue him a companion, yea an invincible captaine in our combate, who can neuer be overcome; but at the weakest, and alone, like a mighty *Sampson*, slew downe heaps vpon heapes, and bore away his enemies gates; and his presence shall make vs invincible, that looke as *Daniels* fellowes could not be touched with the fire, because there was a fourth like the Son of God with them; so much lesse shall Gods children by Satans most fiery temptations, so long as the Sonne of God is with them. 4. That we might see in him what glory followes victory, & what crownes are prepared for the conquerours, and so comfort our selues in all difficulties, to hold but vnto victory.

Seeing Christ was tempted, let not vs be dismayed at temptations, but rather encouraged manfully to resist them: for 1. By vertue of Christs temptations, ours are sanctified vnto vs. There was nothing which Christ did, but he sanctified the same to vs, publike institutions of Gods worship, speaking and hearing the word, prayer, the Sacraments; and all other priuate ordinances, meat, drinke, sleep, yea even infirmities that are without sinne, paine, sorrow, temptations, nay death, and the graue: the former, of a gate to hell, beeing sanctified for a wicket to heauen; the latter, of a stinking caue to reserue the body for torment, altered into a sweet bed to preserue it to eternall ioy. 2. By Christs temptation, beeing our head, the force, and strength, and bitterness of our temptations is abated, so as Satan cannot now so fiercely assault his members. Temptation may fitly be compared to a sword, which, beaten vpon a rocke or stone, is so farre from peircing the stone, as it turneth the edge, and makes it more vnable afterward to hurt. The deuill tooke this sword, and laid on with both hands vpon Christ; but he, as the stone hewen out of the mountaine, beares the blowes, turnes the edge, and blunted his assaults, that they can neuer so sharply peirce the members. The proud and furious waues of the sea, beating themselves against a hard rocke,

A ground of comfort out of Christs temptation.

Use. I.

Motives to manfull resistance of temptation.

breake themselves and loose all their strength: So is it here with the billowes of temptation, beating themselves against the rocke on which the Church is built. 3. For our further encouragement, in that Christ was tempted, and ouercame in temptation, we haue assured hope of victory against Satan as Christ our Head had: for hee hath trode Satan vnder his feete for vs, nay *vnder our feet too*, Rom. 16. 20. *Obiect.* Oh but we are yet mightily assailed, and in great perplexity. *Ans^r.* God suffereth Satan still to tempt and trie vs, and he doth it busily, because his time is short: but yet, though the Lord will haue our graces tryed, and will see our courage and valour, yet he hath him vnder his feet, and in his cheine, so as we resist a conquered aduersarie; and, a little exercise beeing ouerpast, we shall also haue him vnder our feete.

Use. 2.

Looke vp to
Christ tempted
for { saluation,
&
imitation.

In that Christ was pleased to be assailed with sundry temptations, let vs looke vp vnto this author and finisher of our faith, and set before vs our patterne of imitation, who ouercame not Satan for himselfe, as the Saints haue done, but for our saluation, and for our imitation. *The former*, that we might drawe power and vertue from him to ouercome as he did, that as the Israelites beeing stung with fiery serpents, looking vp to the brasen serpent, might be cured; so we beeing stung by the temptations of this old serpent and dragon, looking vp by the eye of faith vpon Christ, through that blessed vnion betwixt him and vs, might receiue vertue and cure against all these fiery darts. *The latter*, that we might not giue place to the deuill, though hee should assault vs againe, and againe, no more then Christ did; that we might learne of him what weapon to vse, and in what manner to vse it, both to defend our selues, and offend our enemy; therefore would he not onely ouercome one temptation, but many, one in the necke of another, for our instruction and imitation: And hence we are commanded to looke vp to Iesus that endured such speaking against sinners, Heb. 12. 3.

Use. 3.

Hence we haue a notable prope of our faith, that we haue an High Priest, who would haue experience of our infirmities, and in all things be tempted like vs, that he might be mercifull and compassionate; therefore let vs goe boldly to the throne of grace to aske help in time of need, in temptation, in affliction, in want, Heb. 4. 16. Thus Christ was typified by the High Priests in the law, who were subiect to like infirmities with others, that they might be ready to comfort, and pray, and offer for them. Seeing

Christ

Christ was therefore afflicted, that he might be fit and ready to comfort others, with what boldnes may we approach to him in our need, and learne to comfort others with the same comforts that we haue receiued? 2. Cor. 1. 4. 5. 6.

HAuing spoken of Christs entrance into the wildernes, which is the former part of his Preparation to the combate, we come now to the latter, which is the expecting of his enemy: and in this there are to bee considered, 1. His furniture, or how hee was appointed: 2. His companie, or how he was attended: 3. His exercise, or how he was employed. The first *Luke* hath, chap. 4. v. 1. *he was full of the holy Ghost.* The second *Marke* hath, chap. 1. v. 12. *he was among the wilde beasts.* The third is twofold: 1. that *he fasted 40. dayes, and 40. nights*, as all the Euangelists say. 2. that *all that while he was tempted with lesser onsets*, as *S. Luke* hath it, chap. 4. v. 2.

First, Christ went armed to the combate with Satan, *hee was full of the Holy Ghost*; which had formerly lighted vpon him in the shape of a doue, and had so extraordinarily fenced him with graces of sanctification aboue measure, that there was no roome to fasten any temptation vpon him. The vessell that is full, no more liquor can be conueyed into it: Christ was so full of the Holy Ghost, his nature so perfectly holy and fully sanctified, as that not a contrary motion could once inuade him. *Obiect.* But some of the Saints, as *Iohn Baptist* and *Steuens*, haue been full of the holy Ghost, and yet haue been foyled by temptation. *Ansiv.* There is a twofold filling: 1. absolute and perfect, which is beyond all measure; a speciall priuiledge of Christ, who must be filled for himselfe and all his members. 2. comparatiue and imperfect, in measure: so those holy men in respect of themselves at some other time, or in respect of other common men, might be said to be filled, namely aboue the ordinary measure: But neuer was any Saint so filled but that he had great emptines, and much roome for Satan, to frame and forge his temptations in.

When God doth bring his children into the wildernesse, that is, into temptation, he armeth them with sufficient power to withstand it. 2. Cor. 12. 8. when *Paul* was vexed with an extraordinarie temptation, he prayed thrice, or often; and answer was giuen, *My grace is sufficient for thee: where by grace, is not meant the*

I.

Dr &c.
When God bringeth his children into the wildernes to be tempted, he armeth them with grace sufficient.

free fauour of God, as in many places, but the power and strength of the Holy Spirit, which was a gift of grace, enabling him to stand vnder it. And this is that which Gods children may expect; not to be exempted from temptation, nor from much molestation, nor from many knocks, and foiles, which bring them much sorrow: but yet at length God, whose hand is vnder them, brings them through all. For so it is in 1. Cor. 10. 13. God is faithfull, and will not suffer you to be tempted aboue that ye are able, but with euery temptation will giue an issue. In which place the Apostle distinguisheth of temptations; Some are so deadly and diabolicall, as a man is drowned and neuer swimmes out of them: these we must pray against, Lead vs not into temptation: Others rise of humane imbecillity, and are such as men can beare, by which God tryeth the graces of his, and manifesteth their infirmity, and out of which his grace giueth euasion and deliuerance, seeme they neuer so dangerous: as for example; what a great temptation was that of Israel in the red sea? yet God brought them out of it. So for euill of sinne; What strong temptations were they that scased on *Peter, David, Salomon*, wherein they seemed vtterly lost? Yet the Lord held vnder his hand, and left them sufficient grace to raise them againe: Gods faithfulness was such to *David* and *Salomon*; and Christs prayer, that *Peters* faith did not vtterly faile.

Reasons. 1.

1. We are the Lords souldiers and seruants, and therefore he will helpe vs: *David* thought this a good argument, Psal. 86. 2. *O thou my God, saue thy seruant, that trusteth in thee.* And this is Gods manner of dealing: When he hath a great worke or triall for his children, he armes them with boldnes, constancie, and courage; as *Sampson*, when he was to encounter many Philistims, what a measure of strength was he endued withal? When the Prophets were to be sent to rebellious and stubborne people, the Lord made their faces as brasen walls, Ierem. 1. 18. and as adamants, Ezek. 3. 9. The Apostles, beeing called to the great function of calling in the whole world, the Holy Ghost fell first vpon them, & furnished them with singular gifts fit for that calling. How boldly *Peter* preached and professed Christ at Ierusalem to the beards of those that had put him to death, euen the Rulers and Elders, appears in Act. 4. 8. but the cause of this was, that hee was full of the Holy Ghost. The like we may obserue in *Elias* his reforming of Gods worship; and in the restoring of religion by

Luther,

Luther, who was wonderfully gifted, 1. with vndaunted courage, as appeares in his burning the Popes decrees, and his disputation at Wormes: 2. with feruent prayer: 3. with admirable and heauenly preaching. So the faithfull witnessses and Martyrs that are called to a hote brunt, are first armed with a singular spirit, as that Protomartyr *Stien*, Act. 6. 8. 10. who was full of the Holy Ghost, full of faith and power, full of wisdom and grace, that they were not able to resist the wisdom and spirit by which he spake. And was it not so in *Q. Maries* daies, that poore creatures were lifted vp with such excellent spirits, as that all the learning and wisdom of the Doctors, or all the power of authoritie could not daunt them, but onely those vnmercifull arguments of fire and faggot, could put them to silence?

2. The battell and cause is Gods, the question between Satan and vs is Gods glory and our saluation. This was Moses his argument, why the Lord should spare his murmuring people; see Num. 14. 15. 16. Now if the deuill preuaile against vs, God shall loose his honour, which is deare vnto him: But he will not suffer himselfe to be so disgraced, as to let vs be overcome by his enemy, neither shall the saluation of his be prejudiced: for this were against the truth of God, whom Satan accuseth to be a liar.

3. He hath armed vs with his owne armour, and furnished vs with his owne strength, and will not haue his weapons be thought so weake and insufficient as to be foiled in it: *the sword of the Spirit* is not so blunt, *the sheild of faith* is not so dull, the breast-plate of righteousness is not so thinne, as to receiue every bullet that comes, to hurt vs.

4. Christ hath made vs members of his owne body: and when the head can with patience suffer the members, which it is able to defend, to be pulled off from the body, then shall the sound members of Christ be pulled away by temptation from him: which they must needs be, if they were not continually supported by his strength.

Obiect. 2. Cor. 1. 8. We were pressed out of measure, passing strength, insomuch that we despaired euen of life. *Answ.* 1. The Apostle speakes of humane strength, which could neuer haue passed through those trialls: but the power and strength of God shewed them an issue. 2. The Apostle speakes according to the sence of his flesh, and what they were in their owne feeling; as it is plaine in the reason of his deliuerance in the next words, That

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God should
loose his ho-
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4

we should not trust in our selues, but in God that raiseth the dead. 3. The very scope of the place is to shew, not the vnmeasurable-ness of affliction, but a great measure of them, thereby to amplify Gods mercy.

Use. We should not be discouraged, though our trialls be very great: for we shall not want sufficient strength to carrie vs through them. Yea, let vs checke our weaknes, while we torment our selues with needles feares, that God takes little or no knowledge of our trialls, or will withdraw his grace, and absent himselfe for euer. No, he tenders the weakenes of his chosen, on whom although the Spirit fall not so visibly as vpon Christ, yet by vertue hereof they haue the secret distilling, and sensible, yea forcible working of the Spirit in their hearts; such graces of faith, hope, patience, and boldnes (in case they keepe their watch) as whereby they may as surely perswade themselves of victory, as if they had receiued the Holy Ghost visibly as Christ did.

Strong moziues
to outstand
temptations.

Adde hereunto these considerations: 1. That it is impossible to be exalted to Christs kingdome, if thou be not assailed first with temptation: thou canst not be victorious, vnlesse thou fight, nor obtaine the crowne vnlesse thou be victorious, *Reu. 3. 21.* 2. That if thou beeest in great perplexity, yet thinke not the Lord hath forsaken thee: For 1. not to be chastised of God, is to be hated of him: 2. he hides his face but for a season from his children, as the mother doth till the child get knocks and falls; onely to let them see their weaknes, and more to depend vpon him: 3. that there is a time when God makes intimation to all his children of their election and saluation: and commonly before this, that they may be fitted with hungring desire after grace, and make much of it when they haue it, there goeth a trouble of minde, and feare, and disquiet; so as a man thinkes God is quite gone, when he is drawing graciously vnto him, and that he shall neuer heare more of him, when he is knocking by the Holy Spirit to haue entrance into his heart.

Therefore wee may trust perfectly on this grace, and waite Gods time for his full manifestation of it: the iust liueth by faith, and maketh not hast: *Iob*, if the Lord killed him, would still trust. Remember *M. Robert Glouer* that blessed Martyr at *Conventry*, crying to his friend *Austen*, *He is come, he is come*: he looked for the Holy Ghost two or three dayes before, and made great moane that he came not; yet he continued waiting, and he came at length,

but

but not before he came to the sight of the stake.

Secondly, of the company of Christ, and how he was attended: *Marke* addeth that circumstance, chap. 1. v. 13. *He was also with the wilde beasts.* Which is not to be passed without vse, because the Spirit of God pleased to record it. The Popish writers say, that the cause hereof was, that the wilde beasts should come and doe homage to him their Lord, as they did to *Adam*. But this is a deuise of mans braine: for although Christ deserued honour and homage from all creatures, men and Angels, yet this is not the time and place to receiue it: yea they forget, that Christ went *into the wildernesse* to be humbled in a speciall manner. Besides, the text mentioneth other businesse wherein Christ was for those 40. dayes employed, as in the next branch we are to heare.

But the true and proper causes were these: 1. To shewe what kind of wildernesse this was, namely not such as that in which *Iohn* preached; of which there were many in *Palestina*, which were distinguished by their speciall names, as the desert of *Iudea*, of *Ziph*, of *Maon*, &c. and such as were not altogether desert, and without people, or incommodious for men to dwell in, but were here and there inhabited: But this desert, wherein Christ was tempted, not noted by any addition, but the desert, was remote from all company of men, and full of wilde beasts; by which it is plaine it was vnpeopled, and had no inhabitants but the wilde beasts. If any aske, which wildernes it was; I answer, it is not determined in the Scripture; but it is not vnlikely but it was that great wildernesse, in which the Israelites wandred 40. yeares, called by eminence, *הַסִּינַי*, the wildernesse. And we know, that there were some figures, which might shadow the temptation in this place; as *Exod. 17. 7.* it is called the place of temptation, *Massah* and *Meribah*, because of contending and tempting the Lord; here the Lord was contended with and tempted. Again, *Exod. 16. 4.* this was the place wherein the Lord shewed them, that man liueth not by bread alone, but by euery word that proceedeth out of the mouth of God: compare it with, *Deut. 8. 3.* This also was the wildernesse, in which *Moses* and *Elias* fasted 40. dayes; and if it were not the same, it must needs be figured by it. But it is no article of faith, to be stood vpon or contended about. 2. This circumstance of history is added, to shew how helpelesse Christ was, without all helpe and comfort of man, where he could looke for

II.

Why Christ was
with wilde
beasts:
4. Reasons.

no succour from any earthly creature or worldly means, nay all the meanes against him. 3. To shew that his power was so much the more manifest, in that when Satan had him at the greatest advantage, and all the meanes set against him, yet he goes away victor; and that none could share with him in the praise of the victory, but it belonged to him of all the seed of women. 4. To shew the power of the Son of God, who could liue peaceably among the wilde beasts, who, if he had been a common and weake man, had beene certainly eaten vp of them.

Quest. How could Christ liue peaceably and safely among the wilde beasts?

Ans. When *Daniel* was cast into the den, the Lyons spared him, but not through the disposition of their nature (for presently they deuoured his enemies) but the text ascribeth it to two causes: 1. to the Angel of God, that stopped their mouths. 2. because he beleued in his God, which, besides the faith whereby he was iustified, was euen a faith in the miracle, by which he was strengthened at this time. But I take it, another reason may be giuen of Christs peaceable conuerse among the sauage creatures, namely, because he was endued with the perfect image of God, and they did acknowledge him as their Lord, euen as they did *Adam* before the fall; which is a speciall priuiledge of the state of innocencie.

Hence obserue, 1. That wicked men are worse then bruit beasts, they will not acknowledge Christ when the wilde beasts will; Christ shall haue no peace among them. If he come in *Judas* his hands, he will betray him; the *Jewes* will accuse him, *Pilate* will condemne him, the common sort will beate and buffet him, the souldiers will crucifie him. A great deale more security shall he finde in the wildernesse among wilde beasts, then in places inhabited by wicked men. And the reason seemes to be, that the higher the fall, the greater the wound; the deuill falling from such a height of glory, is most desperately wicked against Gods image, especially in his sonne: wicked men falling from a blessed estate of holines and renewed reason, are desperately malicious too, so as the poore creatures in their proportion retaine more goodnes in their nature then man doth in his; they still serue God in their kindes, man still rebelleth; they fell from subiection to man, but man from subiection to God.

Vse. This should both humble vs, to see the little good that is

left

Christ hath
more peace a-
mong wilde
beasts, then a-
mong wicked
men.

left in our nature, and also vrge vs to seeke the renewing of it. And it should terrifie wicked men, who, resisting Christ in his word, members, graces, yea persecuting him in his Saints, shew themselves more sauage then the creatures: the wilde beasts will acknowledg him that doth him good; but the wicked man spurns against him. *Daniel* was more safe among the Lyons then his enemies; and *Dauid* was compassed with ramping Lyons.

Psal. 22. 13.

Note. 2. This affoordeth vs a ground of comfort, that when the state of the Church is afflicted, *led into the wildernesse*, environed with men for their dispositions as wilde and fierce as Tygres, Lyons, Leopards, Cockatrices (for so naturall men are described, Ita. 11.) yet it is in no worse state then Christ himselfe once was: and as Christ was in the midst of wilde beasts, and was not hurt, so shall his members be; they may be molested and afraid of danger by them, yea assaulted and slaine, but not hurt. If the Spirit lead thee *into the wildernesse* as he did Christ, thou mayest be secure; if for good conscience and Gods religion thou beest set vpon, thou shalt not be hurt, as the Martyrs were not.

Note. 3. In that our Saviour now is safe enough, when all the meanes of safety and comfort are set against him, we must learne to depend vpon him, if we shall come into the like case: when we haue no way to help our selues, all meanes faile, nay all meanes are against vs, like so many wilde beasts about vs, then he is able to succour vs, as he was to defend himselfe alone, not onely from the rage of wilde beasts, but furious deuills. And this is the true triall of faith, when we haue no meanes, yea when meanes are against vs. It is an easie thing to trust God vpon a pawne, but we must trust in his word, that is indeed to trust in God. When the case is with vs as it was with *Moses* at the red sea, the sea afore him, the mountaines on both sides, *Pharaoh* and his hoste behind, then to say, Stand still, feare not, and behold the saluation of the Lord, here is found faith. When *Aram* and mount *Seir* came against *Iehoshaphat*, and he saw no strength or meanes of his owne, he said, O Lord, we know not what to doe, but our eyes are vnto thee; and so, though his army was small, and his enemies like grasse on the earth, trusting in God he went away with the victory. And what a holy and faithfull profession was that of *Iob*? If the Lord kill mee, yet will I trust in his mercy.

Christ as able to defend vs as himselfe, both from wilde beasts and deuils.

Rules to carry our selues by faith in the outward meanes:

I. Where they be. 1. Faith neglecteth not good meanes where

they

2. Rules to
keep faith in
the presence
of outward
meanes.

they be, because Gods prouidence hath afforded them and appointed them for our good: faithfull *Isaac* had a good care to prouide for his family, Gen. 30. 30. *Isaac* said to his father, Here is the knife and wood, but where is the sacrifice? *Abraham* answered, God will prouide: so let vs vse the meanes, and God will prouide the rest which is wanting. 2. It hath a right iudgement of them, not as things to be trusted to; neither art nor labour, expressed by the net, Hab. 1. 16. nor wealth and riches, expressed by the wedge of gold, Iob 31. 24. nor friends and alliance, expressed by the arme of flesh, Ier. 17. 5. no, nor the outward meapes of saluation, Ezech. 33. 31. Faith knoweth it is not bread, but the staffe of bread that man liueth by. *David* lookes vpon his staffe and bowe, and saith they cannot helpe him, Psal. 42. 6. and counteth watching and building but vaine, except the Lord ioyne his helping hand, Psal. 127. 1, 2. 3. Faith vseth meanes, but expecteth no blessing from them, but by the word and prayer. Gen. 32. 9. *Iacob* vseth good meanes and pollicy in diuiding his armie, and separating his bands, but withall giueth himselfe to prayer, to get Gods arme with him. Exod. 17. 11. *Ioshua* goeth and valiantly fighteth the Lords battels; but *Moses* must be at prayer in the mount, and no longer *Ioshua* prospers then *Moses* prayeth.

3. Actions of
faith in the
absence of
meanes.

I I. Where they be not: 1. Faith trusteth where meanes be wanting, or against them. Though ten thousand compassed *David*, yet would he trust, Psal. 3. 6. And *Abraham* was a notable patterne of faith, when he had no meanes, but all was against him, in himselfe and his wife; still he depended vpon the naked word, that God was true, and able to performe his promise, Rom. 4. 9. 20. 21. 2. Faith, when it may, vseth no euill meanes; it flies not in sicknesse to sorcerie, nor in extremity to the Witch, as *Saul* did, for which he was reiectcd from beeing King, 1. Chron. 10. 13. It turneth not to fetches of policie, nor to digge deepe counsells, on which a woe is pronounced, Isa. 29. 15. It deuisseth not to smite ones betters with the tongue: it taketh not aduantage of mens simplicity or forgetfulnesse. 3. It obserueth how many great things God bringeth to passe without, yea against the meanes; to shew how little he depends vpon them; and therefore it will not stint the Holy One of Israel, but frame the heart to his likenes. It sees the walls of *Iericho* fall downe by seauen dayes compassing, Iosh. 6. 3. It sees all *Midians* host discomfited, by means of a dreame of a barley loose, tumbled downe from aboue into the host of *Midian*, Iud. 7. 13. and

Asnurs hostlie all away, supposing the King of the Hittites, and Egyptians to come vpon them, through a noise of chariots and horses, 2.King.7.6. And surely this is the course, in which God often encourageth his children, who thrive and growe they know not how, by vertue of the promise, that God will fill his with hidden treasures. Whereas those that will feed themselves vpon the meanes, and trust God no further; Gods iustice often lets them see their folly, reuenging their infidelity: they eate, and are not satisfied; they earne money for a bottomlesse bagge, Hag.1.6. they go and trust in Physitians as *Asa* did, and pine away: their wisdome and counsell is turned to foolishnesse, as *Achitophels*: they haue horses, and strength, and trust to it, Psal.20.7.8. but they are fallen there where they trusted. And thus God letteth men see, that there is neither wisdome, counsell, power, or successe against, nor without the Lord.

Note 4. Christians must not thinke much to finde men more sa- uage then bruit beasts, seeing Christ found it so: *Lazarus* found dogges more pitifull to him then *Dines*; and *Paul* found the beasts, to which he was condemned at *Ephesus*, more mercifull then the men, 1.Cor.15.31. The like entertainment in the world must e- uery Christian expect.

Not to thinke much if with our Lord we find men more saua- ge then beasts.

NOW we come to the third point in Christs expectation of his Enemy, namely, his imployment; and that out of the Euange- lists is gathered to be twofold: 1. *Fasting*, to which he ioyned praier without all doubt: this *S. Matthew* hath, that he fasted forty dayes & forty nights. 2. *Temptation*, by lighter onsets, as *Luke* saith plainly, he was forty daies there tempted of the deuill, and after that he was hun- gry; and then began these three temptations.

III.

In his fast, consider three things: 1. what kind of fast it was. 2. the reasons of it. 3. the continuance, fourty dayes, and fourtie nights.

For the first. Of fasts there are three kinds:

1. Ciuill, as when men fast for the health of their body; or when men are so intent vpon their affaires, as they take no time to eate and drinke: thus *Saul* fasted pursuing the Philistims, 1.Sam.14.24. and those fourtie, that vowed not to eate till they had slaine *Paul*, so intent they were vpon their wickednes, Act.23.14. This is vo- luntarie: there is also one involuntary fast, when men want what to eat or drinke, as *Elias* fasted, 1.Kin.17.5. This is not here meant.

Kinds of fasts.3.

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2. Religious, which is an abstinence from meates, drinckes, and all delights, to testifie our true humiliation before God, to fit vs vnto prayer, and to further and witness the truth of our repentance. And this is either publike or priuate, of one or of moe, for one day or longer time. But neither is this meant here: for, 1. Christ had no corrupt, wanton, or rebellious flesh to mortifie or chastise. 2. Christ had nothing to repent of, no amendment of life, no hardnes of heart, no want of faith to bewaile, no guiltines to confesse by it. 3. He had no need of fasting to helpe him in prayer: for neither needed he any grace, which he had not by the liting of the spirit vpon him, neither had he any sluggishnesse or dulnesse in his nature to hinder his prayer, neither did he ever make a prayer, which did not merit of it selfe to be heard, or wherein he was not heard.

3

3. Miraculous, which is about the strength of man, and is sometime giuen to the Saints, to commend their doctrine; as vnto *Moses*, *Exod. 24. 18.* and to *Eliab*, *1. King. 19. 8.* And of this kind was our Sauours fast; because no man can fast so long, or halfe so long, and remaine alieue; and much lesse can a man fast so long, and not be hungry all the while, as it is said of Christ.

II.

Secondly, the reasons of this fast are, 1. Negatiue: 2. Affirmatiue. I. Negatiue. 1. It was not to commend fasting, as the Papists teach: for it is no commendation to fast when one hath no stomacke, or is not hungry, as Christ was not. Besides, it is in it selfe no worship of God, but a thing indifferent, and onely commanded and commendable, so farre as it is an help to religious exercises. 2. Much lesse that we should imitate him, as the Papists doe in their Lent-fast: For 1. it is none of the morall imitable actions of Christ, but effected as other miracles by a power transcending the strength of men and Angels, yea by the same power whereby he gaue sight to the blind, and legges to the lame; he is as imitable in one as in the other. 2. If they wil imitate Christ, they must abstaine from all food, not onely from flesh, and that for 40. dayes and 40. nights: for Christ all this while ate nothing: yea, and they must not be hungry all the while, as he was not, *Luk. 4. 2.* 3. Christ did not fast once a yeare as they doe, but once in all his life. 4. There is no proportion, no agreement betweene Christs fast and their Lenten fast: for,

1. Christs was a total fast, an vtter abstinence; theirs is a mock-fast: they glut themselves in the time of their fast with most dain-

Christ's fast disagreeeth from popish fasts in 7. things or 8.

ty meates and drinckes, in fulnes and delicacy. 2. Christ was voluntary, theirs is forced, against the vse of the Primitiue Church, among whom it was left free to euery mans conscience, when and how long it pleased him to vse it: neither were any lawes set downe for the Lent-fast yearly to be kept in imitation of Christ, till *Gregory the great*, or (as other write) *Telephorus* Bishop of Rome about 400. yeares after Christ; but it was free for the time, and kinds of meates. 3. Christ's fast was for a necessary cause; theirs in times of ioy, when no iust cause vrgeth, for the times sake, for custome, and superstitious imitation, when no publike danger is to be prevented, nor any speciall grace to be obtained; whereas by Christ's fast the greatest euil in the world was diuerted, and the greatest good procured. 4. Christ was without ostentation, in secret in the wildernesse, when none saw him; where as in cities and societies of men, he ate and dranke: but these will be knowne to fast, and with the *Pharise* professe, *I fast twice a weeke*, &c. 5. Christ fasted not as counting some meates vncleane, which are all good, and ought not to be refused, as vncleane; but receiued with thanksgiuing, as sanctified by the word and prayer, 1. Tim. 4. 3. 4. 5. They fast with condemning of flesh and whatsoever cometh of it, as vncleane for that time: which is more Iewish then Iudaisme it selfe: for euen in the ceremoniall law, those things that were pronounced vncleane, were neuer to be refused as vncleane in themselves, but onely in regard of the commandement: But much more now, all difference of meates beeing taken away; according to *Peters* vision, Act. 10. 11. may all be lawfully vsed at all times for the nourishment of man: and the contrary is a doctrine of deuills. 6. Christ fasted not without instant prayer: for euen the Saints of God alwaies when they did fast, ioyned prayer, which otherwise were but a bodily exercise, 1. Tim. 4. 8. And hence fasting is often put for fasting and prayer, *Hester*, 4. 3. 16. But they fast in want of extraordinary prayer, and when no neede or occasion is aboue ordinary. 7. Christ did not fast as placing the Kingdome of God in meates and drinckes; whereas they account the obseruation of their fasts a thing meritorious, to satisfie for sinne, and purchase the Kingdome of heauen; which is their common doctrine: Wherein what else doe they, then attribute the Kingdome of God to meate and drinke? 8. Let them shew where the people of God euer presumed to imitate the fasts of *Moses* or *Elias*: if they cannot, how dare they embolden them-

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selues to imitate Christ, and inioyne the meaneſt of their Diſci-
ples ſo to doe vnder paine of damnation? for this is the boldneſſe
of *Bernard*, ſaying, As Chriſt forty dayes after his reſurreſtion a-
ſcended to heauen, ſo none can aſcend thither that faſteth not
theſe forty dayes.

And yet here I condemne not the Lent-ſaſt among vs, ſo it be
obſerued onely as a ciuill and politike ordinance, and not as any
religious faſt or obſeruation: for I eſteeme it as lawfull for a
King for a time to forbid his ſubieſts ſome ſorts of meat, and in-
ioyne others as he ſeeth moſt fit for his Common-wealth, as for
a Phyſitian to preſcribe a diet to his patient, forbidding ſome
meates, and appointing others for the health of his body. Much
leſſe doe I condemne all faſting in generall, but wiſh it were more
obſerued then it is, ſo it be rightly: But this faſt of the Papiſts, in
the inſtitution, obſeruation, cauſes, manner, and end of it, is wic-
ked and ſacrilegious.

I I. The affirmatiue endes of this faſt of Chriſt were theſe:

1. To prepare himſelfe by faſting and praier to his moſt weigh-
ty calling: for although Chriſt was *full of the holy Ghoſt*, and ſeem-
ed not to need the benefit of faſting and prayer to fit him, yet
he tooke on him our infirmities with our nature, and as man need-
ed ſuch help as our ſelues doe.

2. To teach vs, not raſhly and headily to enter vpon or vnder-
take any calling, but by faſting and prayer to prepare our ſelues,
who haue more need of preparation then Chriſt had, and to get
Gods bleſſing on the ſame: but eſpecially this concerns the Ma-
giſtrate and Miniſter. *Ob.* You ſaid this faſt was not for our imi-
tation. *Anſ.* True, it was not in the extent, but in the end it was:
in the former Chriſt is to be admired, in the latter to be imitated.

3. To ſet out his miracles and diuine power, for the honour
and authority of his perſon and doctrine, to ſhew himſelfe the
Sonne of God. *Obiect.* *Moses* and *Elias* faſted this faſt, and yet
were meere men. *Anſw.* They did it by his power, he by his owne:
they were vpheld by the power of God, but hee by his diuine
power: their faſting was but a type and ſhadow of this. But to
make euery man able to imitate this faſt, obſcures Chriſts glory,
and this miracle, and the Goſpell it ſelfe.

4. That hereby he might bid battell, offer opportunity, and
prouoke his aduerſary to the combate: for this was the end both
of his faſting, and going *into the wilderneſſe*, and of his hunger.

Wherein

Chriſt faſted
this faſt for 4.
cauſes.

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Wherein also this fast of Christ may not be imitated: for we are not to offer any opportunities or advantages to Satan, who is ready enough to seeke and take enough: as we may *not tempt God*, so we may not tempt the tempter, but pray that we may *not be lead into temptation* by him, and watch least we fall into temptation, Mark. 14. 38. yea we must cut off and preuent his aduantages, and shunne all occasions wherein he might assault vs, as knowing our owne weakenes.

The third thing in Christs fast is the continuance of time, *forty dayes and fortie nights.*] *Quest.* Why did he fast so long? why no more nor no lesse? *Ans.* For these reasons: 1. To be answerable to the types. As *Moses* fasted 40. dayes at the institution of the law, and *Elias* at the restitution of it, so would Christ here at the manifestation of the Gospel. 2. Hee exceeded not this number, least he should seeme too inhumane and cruell against himselfe: for he did no more then *Moses* and *Elias* had done, men subiect to infirmity. In our time he is no man that cannot straine one trick about others: but Christ being in the shape of a seruant, takes not vpon him about his fellow-seruants. 3. He would not fast lesse, because he would not seeme lesse then the Prophets, nor vnlike them. 4. He would not fast more, because he would not haue his Deitie now acknowledged by the deuill. 5. He would not giue occasion to heretikes to doubt of the truth of his body and humane nature: If he had fasted longer then *Moses* and *Elias*, he might haue beene thought no true man, but onely in show incarnate.

Quest. Why is it added, that he fasted fourty nights?

Ans. For these reasons: 1. To shew that it was not such a fast as the *Iewes* vsed to keepe, who fasted many dayes together, but ate at nights; as *Daniel* fasted for 3. weekes of dayes, chap. 2. v. 10. Nor like the Turkish fasts, who so soone as they see a starre, eat any thing on their fasting dayes, but that which is strangled, or hogges flesh. Nor yet like the Papiests fast, who, though they say they fast 40. dayes, both to imitate Christ, & to giue God the tithe of the yeare, yet can feed wel & fare deliciously euery night. 2. To shew, that Christ had a care to spend his nights wel, as well as his dayes, not spending them out in sleep, but in watching and prayer as well as in fasting: for by the same power his bodie was preserued without sleep, as it was without meate. Far vnlike the Papiests, who in their fasting-dayes spend the night in gluttony,

III.

Christ fasted no longer nor shorter time then 40. dayes, for 5. reasons. *Moses in monte ante legem, Elias in itinere sub lege, Christus in deserto sub gratia.*

Fourtie nights added for two reasons.

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Doctr.

Fasting a most
necessary duty.

Reasons. 1.

luxurie, and all vncleannesse.

This example of Christ teacheth vs of what great necessitie this exercise fasting is, both for the entrance, & comfortable continuance of the duties of our calling, both generall and speciall. This *Nehemiah* knew well, when hearing of the calamitie of *Ierusalem*, and his brethren the Iewes, he fasted certaine dayes, and prayed before the God of heauen, c. 1. v. 4. And *Ezra* proclaimed a fast, to seeke the right way homeward, and safe from their enemies, c. 8. v. 21. see also *Act. 13. 3.*

1. Fasting in an holy and religious manner, helpeth forward graces that are necessarie for our calling; as, 1. the grace of conuersion, and therefore is made an adiunct of it: *Joel. 2. 12. Turne you with all your heart, with fasting and weeping.* 2. the grace of prayer; for as prayer sanctifieth fasting, so fasting strengtheneth prayer. Otherwise, to place Gods worship in fasting, is to make the belly the God. 3. it helps forward the knowledge of the mysteries of God and godlinesse: *Dan. 9. 3.* conferred with 20. 21. as *Daniel* was praying and fasting, *Gabriel* was sent to instruct him, and reuealed to him the myserie of the 70. weekes. 4. it adds strength and courage in the Christian combat betweene the flesh and the spirit; it is as a third, that comes in to take the spirits part, and so helpeth to the victorie by subduing the flesh.

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2. The necessitie and profit of this exercise appeareth in respect of our selues: for, 1. If we want publike or priuate benefits, fasting ioyned with prayer is the meanes wherein God will haue them sought and obtained. The *Beniamites* after two sore ouerthrowes, by this meanes got the victory, *Jud. 20. 28.* *Annah* by the same obtained her *Samuel*: and *Dauid* fasted for his childes life. 2. If we be in danger of publike or personall iudgments, by the same means they are to be diuerted: religious fasting is a cheife part of the defensue armour of the Church, as we may see in the examples of *Hester*, sauing her people from *Hamans* deuise: and of the *Niniuites*, turning away the destruction threatned by *Ionah*, by fasting and humbling themselves. 3. If wee be to attempt publike or priuate duties, hereby we must fit our selues, and obtaine successe and blessing. So did *Nehemiah* and *Ezra*, as we saw before: and when *Paul* and *Barnabas* were separated to the worke of the ministerie, they fasted and prayed, *Act. 13. 3.* Yea, Christ himselfe spent a whole night in fasting and prayer, before he chose his Disciples, *Luk. 6. 12, 13.*

3. Daily experience shewes the necessity of religious fasting: for, 1. How may men obserue in themselves, that for want of this duty they grow dull in their profession, and heavy in holy practices, yea empty of grace, so as they may thinke the spirit is departed from them? yet when they haue renewed this exercise, they finde themselves more ripe and ready, more quicke and able to good duties, as if they had new soules giuen them. 2. Doe wee not see, that the more conscientiously a man carrieth himselfe, the more busily Satan doth besittre himselfe against him? and had he not need so much the more fence himselfe with coat-armour, and flie to God for strength and protection? If a good Magistrate or Minister be to be brought into any place, how doth Satan storme and bend his forces against him, because he thinkes that then his kingdome must downe? Therefore if a man meane to be seruiciable to God in any place, it is meet hee should first sanctifie it by fasting and prayer, as Christ did.

This serues to rebuke the great want of this so needfull a dutie. What Magistrate or Minister, against whom Satan most shouteth, entreth thus into his calling, as Christ by fasting and prayer; but by gifts, fauour, or otherwise get liuings and offices? but to God they goe not; and this is the cause that so little good is done, either in one calling or the other: as much blessing as they seeke, they haue. So, what other reason can be giuen, that many lingring euills and want of Gods blessing is in so many families; but because men omit the cheife meanes of procuring the one, and repelling the other? Men thinke they haue nothing to doe with this duty, but when publike authority enioynes it, and that it is onely the fault of Magistracie it is so out of vse; as though euery Master of a family were not a Magistrate and Bishop in his owne house; or as if that were not a means for priuate blessings, which is so mighty for publike. Oh deceiue not thy selfe: that which thou canst not doe publicly, thou maiest doe in thine owne house; and therefore, if thou wantest any grace or blessing, blame thine owne idlenes that seekest it not in Gods meanes.

This should mooue vs to performe so needfull a duty as this is, and thereunto to consider of these reasons. 1. Consider the promises that are made, and haue been made good to fasting and frequent prayer. Remember that one example of good King *Iehoshaphat*, against whom came the *Moabites*, *Ammonites*, and they of mount *Seir*; whereupon he proclaimed a fast throughout all *Judah*,

Use. 1.

Use. 2.
Motiues to
fasting, 11.

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and prayed earnestly, 2.Chron. 20.2.17. and before they had ended their praier, the Spirit of the Lord came vpon *Iahaziel* a Leuit, who by the spirit of prophecie forerold the victorie, saying, *Ye shall not need to fight in this battell, O Iudah, and Ierusalem: Feare yee not, but to morrowe goe out against them, and the Lord will be with you:* and so it came to passe: for the enemies slew one an other, and the Iewes gathered the spoyle, and returned and praised God in the valley of *Beracha*, that is, of blessing; so called euer after.

2 The ordinary praers of Gods children haue preuailed much, and much more can their fasting and praier bring greater blessings. When *Peter* was in prison, sleeping betweene two souldiers, the night before he should be brought out to death, beeing bound with two chaines, and the Keeper before the doore watching the prison, at the ordinary prayer of the Church, an Angel smote *Peter*, saying, *Arise quickly*, and his chaines fell off, and he was deliuered, Act. 12.5. much more can extraordinary prayer, ioyned with fasting, preuaile.

3 Many things are not obtained, but by that prayer which is ioyned to fasting: Matth. 17. 14. this kind (of deuils) is not cast out but by prayer and fasting, that is, by a most seruent kind of prayer, to which fasting is ioyned as a whetstone to sharpen it, and set an edge on it. Some things, as those that are pretious, cost a greater price; and some suits must be obtained of men, not without long and instant supplication: so here, many things are long sought by ordinary prayer, which beeing extraordinary fauours, might by extraordinary prayer haue been sooner had.

4 God hath rewarded the wicked, who haue vsed this ordinance in hypocrisie; and much more will he those his seruants that vse it in truth. 1. King. 21. 21. *Ahab* fasting for the destruction threatened by *Elijah*, humbled himselfe; and this fast of his not ioyned with true repentance, but onely kept in the outward ceremonie, in abstaining from meate, in sackcloth, and giuing some testimonie of outward sorrow, was not vnrewarded, but obtained a repriue of the execution of the sentence til his sonnes dayes. How much more respect shall we obtaine of God, if we ioyne to the outward fast the inward graces of humility, repentance, faith, and seruencie?

5 Were this exercise in request sometimes in families, it would preuent many iuggements, and many sinnes the procurers thereof, in gouernours, children, and seruants; as adulterie, fornication,

drunken-

drunkenesse, swearing, riot, and profanenesse; these might bee kept out as well as cast out by this meanes: and vnspokeable were the good that might hereby be procured, as release from many evils, life, health, &c.

6. We haue the example of the Iewes, who besides all other mooueable fasts vpon speciall occasion, must haue one set fast in a yeare, Leuit. 16. 29. 1. Because many great sinnes of all sorts might be committed in a yeare, for which they needed to be humbled. 2. Once a yeare God might shew some tokens of displeasure, publike or priuate, that they might know that once a yeare they had cause to be humbled. *Obiect.* That was a ceremony. *Answ.* The day was, not the thing, the equity of which binds vs aswell as them, because the ends and causes bind vs. And in the Gospel we haue the example of *Iohn* and his Disciples, who fasted often: and Christs Disciples must fast, when the bridegroom is gone, and causes of mourning come.

Beside these, we haue sundry other motiues to religious fasting: as,

1. Shall Christ fast for vs, and not we for our selues? 2. Shall the Pharisees fast twice a weeke in hypocrisie, and we not once in our liues in sincerity? 3. Can we chearefully betake vs for our bodily health to fasting, diet, or abstinence so long as the Physition will prescribe, and will we do nothing for our soules health? 4. Can worldly men for a good market fast from morning to euening, and can Christians be so carelesse as to dedicate no time to the exercise of fasting and prayer, to increase their *gaine of godlines*? 5. Is not this a seasonable exhortation? hath not God sounded the Trumpet to fasting? Matth. 9. 16. when the bridegroom is taken away, it is time to fast: But now,

1. Sinnes abound, as drunkennes, pride, and high wickednes, and there is no more feare of Gods wrath in the Church and land. 2. The word and ministry is more despised then euer, and lesse loued; Preachers and Professors of the Gospell are scorned, as in the dayes of *Noah*; the heauenly *Mannah* is contemned, and the contempt of it threatneth a finall departure of the bridegroom. 3. Papists increase in numbers, in boldnes, in pride, in power, and are so farre from being conuerted by the light, as they are daily more perverted and peruerse, notwithstanding the glorious Gospell of God, and the wholesome lawes of the land. Adde vnto these the swarmes of Atheists, *Macheuilians*, carnall

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and colde Protestants among vs. 4. Who hath not smarted in the common iudgements of the land, lingring by many yeares in plagues, vnseasonable weather, fires, waters, and the like, all of them forerunners of greater misery? Who can forget the warning of gun-powder, and the present vnfeelingnes of it?

And were not these publike euills, how may euery one of vs bewaile Christs hiding of himselfe from our soules? His gracious beames shine not on vs with such comfort as they might, his word is not so fruitfull in the best as it should, dullnes and conformitie with the times creepe in vpon the best; the Sun and Moone, great lights in the ministry are darkened, and the starres loose their light among professors. Is it not time to awake our selues, ifeuer, and to betake our selues to sackcloth and ashes, to fasting and prayer, if the Lord may be intreated to draw neerer vs, and our soules neerer him?

The second part of Christs employment, while he expected his enemy, was temptation by lighter onsets, which is plaine, in that *S. Luke* saith *he was 40. dayes tempted of the deuill*; and then recordeth Satans solemne onsets vpon him in these three most fierce temptations. Whence we may obserue his subtilty and pollicie, who hath a deepe fetch in it: for,

By lesser temptations he maketh way vnto greater. For, 1. As a wise captaine sends out his spies to see the state of the contrary armie, their number and strength, and to view what aduantages may be taken, and perhaps sends out a wing to make a skirmish onely, to try their purpose and strength; so doth Satan here: he would by lesser temptations trie the strength or weakenesse of Christ, that so he might plant his maine forces against him accordingly. 2. He begins with smaller things before he come with his maine forces and shew his blacknesse, because smaller things are easily contemned, or more easily yeilded vnto: *is it not a little one? and is there any great hurt in it?* 3. He knowes by little things how to obtaine great, easily winding himselfe by little and little into the heart, as a cunning theefe, if he can finde roome but for the point of a wrinch, will quickly make strong doores to flie open. 4. He will trie if by small things he can make vs secure, and negligent to put on all Gods armour to fence vs, because we easily thinke that smaller things neede no great resistance.

As he dealt with Christ our head, so doth he with his members: therefore as Christ was able enough to espie his sleight, so must

Doct. Satan
by lesser temptations
makes way to greater.

Use. 1.

we learne to doe; euen where Satan begins his temptation, there to beginne our resistance, and giue him the repulse at his first motion: we must resist smaller temptations, and keepe off of the first staffe of the deuills ladder, and kill euery hellish serpent in the shell. 1. We must doe as wise citizens that are besieged, and will not let the enemy come to scale the wall, or into the marketplace with purpose to drine him out againe, but keep them out without bullets reach. 2. We are wise to prevent bodily diseases at the first grudgings, because we know that diseases get strength by delay, and are hardly remooued if they be suffered to settle. 3. Satan first layes obiects and occasions, and then tempts or works vpon them. *David* was first mooued to looke vpon *Bathsheba*, which seemed a small thing: but had he had his armour on his eye, his heart had beene fenced from the desire, and himselfe from the act. *Peter* was not first mooued to forswear his Matter, but first to goe into the high Priests hall, or to follow aloofe off, and then to sit among *Christs* enemies, and then to doe as they did. The deuill comes first aloofe, and seemes to require but some reasonable thing at first, but at last is impudent and importunate for greater. Doe we thinke that *Judas* was at first mooued to betray his innocent Lord? no, but first Satan wrought him to couetousnesse, and then offered the occasion, thirtie pieces of siluer, and so stricke vp the matter by degrees; and in the end oppressed him with his whole power.

Euen so to draw a man from God and religion, he will begin with lesser things; he will not bid a man hate religion at the first, but first to doubt of this point or that, or hate, not all at first, but this minister or that; he sets before his eyes some infirmities, which breed dislike, then he mooues him to take counsell against him, then to scorne, raile, persecute him. When *Saul* was commanded vterly to destroy the *Amalekites*, men and cattell, and spare none, the deuill thought it bootlesse to goe against the whole commaundement of God, by moouing him to spare all; but he might thinke it reasonable to spare some, the King, and the fatte beasts, especially vpon so good an intention as to sacrifice: but this was enough to depose him from his Kingdom.

Here therefore remember these rules: 1. *To giue no place to the deuill*, Eph. 4. 27. And seeing we giue him place three wayes, 1. by letting into our hearts his suggestion. 2. by putting it in execution.

Where Satan
beginneth his
temptation, we
must begin our
resistance.

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Rules of resistance, 3.

tion.

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tion. 3. by not hating his motions, and the risings of sinne: we must carefully watch against him in all these. 2. The lesse the sinne is to which thou art tempted, the more suspect Satans further drift in it, which he euer hideth at the first: for if he be not met in the beginning, he makes no stay till he comes to the height of sinne. An example hereof we haue in *Eue*, to whom Satan comes and saith, Yea, hath God said so indeede? not that he did not know it, but his further drift was to make her forsake that word, as indeede she did. So he comes to many a man, as to *Peter*, and saith, Goe into such and such company among thy neighbours, to such or such an exercise; which is a small thing: but he hath a further drift; there thou shalt loose thy time, and thrust thy selfe out of thy calling, there thou shalt loose thy patience, thy charity, thy piety, and comming home shalt finde thy selfe much worse and weaker for going abroad: He did not bid thee goe and sweare, and quarrell, and scoffe, or abet these things in others, but he did as bad: for these are the fruits, yea the best fruits that come from lewd and vnchristy company. 3. Consider, that as the least poyson in quantitie kills or hurts, if it be but once taken; so euen the smallest sinne is deadly poyson to the soule. Set open one gate of a besieged citie, and the enemies will come in as certainly, as if all the walls were rased. One serpent suffered to come so neere as to winde about a mans hand, is not easily shaken off. The beginning of sinne is death, and a bad beginning brings on a worse ende.

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Vse. 2.

The least temptation is too strong for a secure aduersarie.

Let vs beware we despise no temptation: to contemne a temptation is to neglect ones armour, and the meanes of resistance; and no temptation but will be too strong against a secure aduersarie. But let vs learne to feare continually in respect of our weakenes, and let vs prepare for warre in the rumour of it, before the enemy bee in our neckes, and will not suffer vs to whet and fit our armour.

Vse. 3.

This teacheth vs what to thinke of them that scorne men as being too precise: What? must we not sweare small oathes? may we not speake now and then a merry word? may we not recreate our selues? (now by recreation, they meane gaming, vnchristinesse, couenage, and the like:) may we not now and then be angry and impatient, seeing flesh and blood is so weake; and it is but an infirmities? what neede a man be so precise and scrupulous, as to stand vpon such small trifles? all which is but to plead for Sathan

against

against our owne safetie.

He was afterwards an hungrie]

In these words is set downe the effect of Christs fast; After he had fasted fourtie dayes and fourtie nights, he began to be hungry: all the while before he was not hungry, neither did he want power to haue fasted longer, and by his diuine power vpheld his humane nature, if he pleased: but now the miraculous fast beeing finished, he begun to hunger.

Quest. How could Christ be hungry, seeing he was able to feed so many thousands with seauen loaves and two fishes? Besides, Ioh. 4. 34. he saith, *My meat is to doe the will of him that sent me, and to finish his worke.* Or if he could be hungry, why would hee? *Ans.* Some haue thought that Christ needed not to eate, sleep, &c. as we need when our bodily strength is exhaust by labour, by fasting, and watching. And some of the Fathers, as *Ambrose*, and *Theophylact*, vpon Mar. 11. 12. hold, that Christ onely by dispensation gaue his body leaue to be hungry when he pleased; as though hee neither was wont, nor could nor ought to be ordinarily hungry as other men, nor necessarily forced to eate. But we must knowe, that Christ tooke vpon him a true humane body, and the forme of a seruant, in which he was obnoxious to all our infirmities, onely sinne excepted. And the infirmities which hee vndertooke not, are these:

1. He was not to take any which might hinder the perfection of his soule or body. *Of his soule*, as vices, finnes, pronenesse to euill, heauines to goodnesse. Christ tooke miserable infirmities in his soule, (as *Augustine* saith) such as are, naturall negative ignorance; as of the day of iudgement, and the time of figges fructifying; but not *διαβλητος*, (as *Damascene* saith) damnable and detestable. *Of his body*, because it was extraordinarily conceived and created of the Holy Ghost, who being of infinite wisdom and power, could not erre, or not bring his body to perfection. Therefore he was not to be blind, lame, deafe, &c. which are infirmities in many other men.

2. Christ was not to take all infirmities in generall: for 1. Some arise of particular causes, which could not be in Christ; as namely, some hereditary infirmities and diseases, as the leprosie, falling-sickenes, stone, &c. some from redundance of matter in generation haue some monstrous or superfluous part: some from defect want some part, or haue some part withered or scanted. None of this

What infirmities our Saviour tooke, and tooke not, in 3. propositions.

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Christ tooke not all infirmities of euery particular man, for 3. causes.

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can agree to *Christs* most perfect conception of the Holy Ghost.
 2. Some infirmities are acquiste, as by surfeits feauers, and gowts by fulnes: These could not befall *Christ*, who neuer exceeded the meane, his whole life beeing a continuall exercise of sobriety: neither had he euer any acquiste infirmity, but voluntarily vnderaken. 3. Some defects and infirmities are the fruit of some speciall iudgement of God; as *Vzziah* his leprosie was a speciall stroke of Gods hand for a speciall sinne: so some are borne fooles and simple: Neither could these belong to *Christ*, who had no sinne, nor cause of iudgement in him.

3. *Christ* was to take vpon him all naturall and indetractable infirmities (as the Schoolemen call them) and onely them: *Naturall*, that is, such as follow common nature, infirmities common to all men: And *indetractable*, or inculpable, which detract not from the perfection of his person, nor of his grace, nor of the worke of our redemption. Of this kinde are hunger, thirst, labour, wearines, sleep, sorrow, sweat, and death it selfe: all these are common to all men. Now hunger beeing a common infirmity, incident to all men, yea to *Adam* in innocency, (who was hungrie and did eate, as Gen. 1. 39. euery tree bearing fruit shall be to you for meat: and slept, c. 2. v. 21. a heauie sleep fell on the man; yet without molestation:) therefore *Christ* did necessarily hunger as other men doe, not by an absolute necessity (for 1. hee needed not haue taken our nature, or beene incarnate: 2. as he was God, he could haue exempted himselfe from all the abasement and miseries that he suffered:) neither by a coacted necessity; for he willingly submitted himselfe to this necessity: But by a necessity *ex hypothesi*, or conditionate; hauing taken our nature to redeeme it, he was necessarily to take on him all our weakneses, sinne onely excepted; for these reasons:

1. He was not onely to be like a man, and in the shape of a man, but also a very true man, like vnto his brethren in all things, except sinne: therefore it is said, Hebr. 2. 17. ὅφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, to assure the truth of his incarnation against all *Anthropomorphites*, and such like heretikes.

2. This was a part of his obedience, and consequently of our redemption, that he suffered the same thngs as we doe, both in body and in mind: *verè pertulit languores nostros, he hath truly borne our infirmities*, Isa. 53. 4.

3. That he might sanctifie vnto vs these infirmities, and take away

Reasons why
Christ tooke
 on him our in-
 firmities, 5.

1
 Mans nature is
 knowne by de-
 fects, Gods by
 perfection.

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away

away the sting of them, *least we should be wearied, and faint in our mindes*, Heb. 12. 3. and that we might haue an example in suffering, 1. Pet. 2. 21.

4. That he might be a *compassionate High Priest*, Heb. 2. 17. 18. touched with infirmity, yea cloathed with our fraile nature, that we should not doubt of his grace, who vouchsafed to be so abased for vs.

5. Himselfe confirmeth the same, in that he tooke not on him such a body of ours as *Adam* had before sinne, but such a one as hee retained after his fall, so farre as it was obnoxious to all in-criminall paines of sinne; namely, such as was subiect to wearines, Ioh. 4. 6. to sorrow, teares, and weeping, as ouer Ierusalem, Luk. 19. 41. and at the raising of *Lazarus*, Ioh. 11. 35. 38. and in his agonie, when he shed teares and vsed strong cries, Heb. 5. 7. to sweating water and blood in the garden, yea to death it selfe: from all which *Adams* body was free before the fall. And by these his body was by a true necessity overcome as ours are; and this not for a short time or space, at his pleasure, but all the time of his life till he breathed out his holy spirit; yea thirsting vpon the crosse it selfe, Ioh. 19. 28.

Neither was this onely to confirme the truth of his humane nature, but to fulfill all righteousnesse, and carrie away all the punishment of our sinnes, and so worke a perfect saluation for vs. Therefore Christ truly and necessarily was hungrie, as we vse to bee.

As for that place, in Ioh. 4. 34. I answer: 1. It must be meant comparatiuely, in that the execution of his calling, and doing of his fathers will was preferred before his meate and drinke. 2. It belongs to the hunger of the soule, which is, to cleaue to God and obey him in his will; and so keeps not off the hunger of a naturall body. 3. Christ did as *Abrahams* seruant did at *Bethuels* house, who hauing meate set before him, would not eate till he had done his message, Gen. 24. 33. and yet was subiect to hunger.

Quest. What is the difference betweene Christs infirmities and ours?

Answ. 1. They are all punishments of our sinne in vs, but not punishments of his sinne in him. 2. His humane nature beeing holly conceived, was in it selfe free from them all, and they doe not necessarily attend it in respect of it selfe: But our nature beeing tainted with originall sinne hath contracted them inseparably,

seeing

Ob. Christs meate was to do the will of his father.

Differences betweene Christs infirmities and ours in such things.
Non habuit ex debito pe. cati.
Aquinas.

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seeing by one man sinne came in, and death (of which these are fore-runners) by sinne went ouer all. 3. Christ vndertooke them by a voluntary necessitie ; but in vs the necessity is forced and absolute : will we, nill we, we must carrie them. 4. In vs they be the effects of our sinne, in Christ effects of mercy. 5. Ours are often miserable , acquiste, rising from particular causes , or sinnes; but so were not Christs. *Obiect.* If Christ tooke not all our infirmities, what say you to *Damascens* argument, *Quod est in assumptibile, est incurabile* ? how could Christ cure all our defects, and not assume them all? *Ansiv.* All particular defects rise out of the generall corruption and infirmity, which Christ vndertooke and cured, and therein these also; euen as he which stops a fountaine in the head, stops all the streames without more adoc.

Vse. 1. Note the wonderfull humility of our Lord Iesus , who would not onely take vpon him our nature, but euen our infirmities, and was not onely a man, but a seruant also. If he had descended, beeing the Lord of glory , to haue taken the nature of Angels, or (if of man) such as *Adam* was in innocencie , it had beene admirable humility, and such as hath no fellow: But to be a worme rather then a man , is lower then humility it selfe. Let the same minde be in vs that was in Christ, Phil. 2. 5.

Vse. 2. His infinite loue is herein set forth : he was able to feed many thousands with a few loaves and little fishes , yet he would want bread and be hungry himselfe: he could and did giue legges to the lame , yet he would be weary himselfe for vs : he could fill the hearts of others with the ioyes of heauen , yet he would sorrow : he raised others from death , and yet he died. And as this commends his loue to vs, so should it breed in vs a loue of him, to expresse it in embracing a base estate for him, and in giuing vp at his call our comforts , our liberty , our bodies , and liues : so did he for vs.

Vse. 3. This is a great comfort for the poore, and men in want, seeing Christ and his Disciples not seldome wanted what to put in their bellies : Matth. 12. 1. The Disciples plucked the eares of corne, and beganne to eate. Christ the Lord of glory hath sanctified thy want, thy hunger, thy penurie by his : If thou beeest in the world as in a barren wildernes , and liuest among hard-hearted and cruell men, as so many wilde beasts , thinke on Christ in this estate; thou art no better , of no better desert then he , nor better loued of God then he , and yet thou fareest no worse then

he : Oh murmure not , nor repine, but say with that blessed Martyr, If men take away my meate , God will take away my stomacke; he feeds the young rauens, and will he neglect mee? Onely turne all thy bodily hunger into a spirituall hunger after Christ and his merits , and then thou shalt bee sure not to starue and die euerlastingly, but to *bee satisfied with the hidden Mannah of God.*

Matth 5. 6.
Luc 12. 17.

Vse. 4. Let rich men learne, that it is not good alwaies to bee full, and preuent hunger, but to feele it, and know what it means: Christ was God , and might haue auoided it , but beeing man ought not, and would not, that he might haue sense and feeling of our infirmities, and so be a compassionate High Priest. What els is it that breeds hardnes of heart in rich men , but want of feeling of the afflictions of *Ioseph*? Gluttonous *Dines* tooke not to heart *Lazarus* his want ; and where are the poore most neglected , but where there is fine and delicate diet euery day? Especially the Ministers of Christ should learne to endure want and hunger ; as *Paul* had learned to want and abound , and to be contented in euerie estate ; else they will doe but small good in their ministrie.

Vse. 5. Christ is daily hungrie in his members ; *Lazarus* lieth still at our gates, and is not yet quite dead: therefore let vs put on the bowels of compassion towards him. Would we not haue releued Christ, if we had liued when he did? or would we not now if he should be in need? Oh yes, (we say) we would, else it were pitie we should liue. Well then, whatsoeuer we doe to one of his little ones we doe it to himselfe , and so he accepts it, saying , I was hungrie and yee gaue me meate , I was thirstie and yee gaue me drinke. Despise not thy poore fellow-member , and turne not thine eye from beholding his penurie, nor thine eare from hearing his moanes and deep sighes: If thou shouldest heare Christ himselfe say , I thirst, (as once he did on the crosse) wouldest thou giue him vinegar and gall to drinke? is that it he thirsteth after? no, it is thy conuersion and compassion that will satisfie him; therefore vse him kindly in his members.

VERS. 3. *Then came the Tempter to him, and said, If thou be the Sonne of God, command that these stones be made bread.*

WEe haue heard how our Lord Iesus Christ entred into the place of combate, how he was furnished, attended, and exercised all the time while he expected his enemy: Now we come to the entrance of his aduersary, and after to the onset. In this entrance obserue, 1. The time, *Then*. 2. The name of the aduersary, *the Tempter*. 3. The manner of his entrance, *he came*.

1. The time, *then*, that is, when Christ had fasted 40. dayes and 40. nights, and was now hungrie. He was willing and ready to tempt him before, and so he did now and then cast a dart at him, as we heard; but now supposing him to be weake, & hungry also, he comes vpon him with might and maine, and thence strengtheneth himselfe, and sharpeneth his temptation.

Note hence Satans subtilty, who watcheth his opportunity, and taketh vs euer at the weakest. Thus he set vpon *Eue* when she was alone, in *Adams* absence: and set *Cain* vpon *Abel*, when he was alone in the field, and helpless. Thus was *Dinah* set vpon, being alone, and was foyled. *Potiphar's* wife set vpon *Ioseph* alone, none being in the house but they two: and the *Gospel* tells vs, that the enuious man sowes tares while men sleepe.

1. Satan by the subtilty, of his nature, & long experience, knoweth our estate, our temper, our hunger, our chiefe desires; and accordingly setteth on vs. For though he know not the heart directly, yet he knowes our corruption in generall, as we are men since the fall, and there is in it a roote and spawne of all sinnes. Further, by our outward behauiour and gesture, he can gather our speciall corruptions, as a Phisitian by outward signes in the water, pulses, and the like, can iudge of the particular disease within. Besides, his experience giueth him much light into our weaknesse, so as like a cunning angler, he can baite his hooke, so as he hath experience the fish will take; and though he see not the fish in the water, yet by his quill and corke he can tell when he is taken. So Satan hath for sundrie men sundrie baites, and can tell by the eye, hand, speech, gesture, &c, whether the man bee, or will be taken.

2. The malice of Satan is such, as it aimes directly at mans destruction; and therefore to get his desire, and to haue his prey, he

cares

Doctr.

Satan euer taketh vs at the weakest.

Reasons, 1.

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cares not how cowardly he sets vpon vs. Gen. 34. 15. *Simeon* and *Leui*, plotting the destruction of the *Sechemites*, perswaded them to circumcise themselves, which they thought they would doe to enioy *Dinah*: but euen when they were sore, they came most cowardly vpon them, and destroyed them, in a cursed rage, as *Isaacob* called it: Euen so deales the deuill, he comes when we are least able to resist.

3. Satan well knowes, that though he can tempt vs, yet he cannot force vs, and if he ouercome, he must haue help and ground from our selues, and therefore he must obserue for his aduantage the time, place, person, his inclination to mirth or sadnes, to wantonnes or desperation; his estate, whether rich or poore, high or low; his generall corruptions and personall sinnes, dealing no otherwise then the *Philistines* dealt with *Sampson*: they intended mischeife against him, but hee was too strong; now if they could watch a time when he was as weake as another man, and know how to abate his strength, they would not misse of their end; but this they cannot know but by himselfe, and none can get it out of him but *Delilah*, who, if shee cut off his lockes, his strength is gone, and poore *Sampson* is taken, his eyes put out, and sent to grinde like a mill-horse: So dealeth Satan.

As Satan watcheth all opportunities to mischiefe vs, so let vs watch opportunities to resist him: Shall a theeſe watch at mid-night to rob thee and cut thy throat, and wilt not thou watch to saue thy selfe? Now we haue time to arme and prepare our selues against the euill day: neuer had our fathers such an opportunity for heauenly and spirituall things: We haue an acceptable time, a day of saluation, 2. Cor. 6. 3. a time of health and strength, to gather a stocke of grace and strength against the time of weaknes. Is it not now a point of wisdom, if we were as strong as *Sampson*, to know that we may be weake as other men, and forecast a day of triall? Shall we not be worthily and shamefully foyled, if in this our day, while we haue meanes to gather knowledge, to increase in faith, and grace, we lay not vp for the day of weaknes? will it not be a gainefull pollicie to acquaint our selues now with Satans pollicie aforehand, and with what weapons he commeth against vs, that so we may arme our selues with armour of prooffe against his fiery darts, and learne so to resist him, that he may flie? And, not to doe this, what is it else but to become traytors to our owne hearts?

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Use. I.

Horat.

Our sick and
dying day most
vnfit for resi-
stance, for 3.
reasons.

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Use. 2.

Five notable
rules for the
watch ouer our
owne weaknes-
ses.

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How vnhappily and foolishly doe men cast off all this care to the time of weaknes and sicknes, wasting all the time of their health and strength in the world or other wretched courses? Now they haue the day, the light, the word, and Gods armory open to furnish themselues; but they cast themselues into the night, and lay all the hazzard of the combate vpon the day of sicknesse or death; then they will send to the minister, and thinke on death. But this is the vnfittest time; for 1. When the body is weake and sicke, it hath other things to thinke on, either the paine, or means of health, or to settle and dispose the goods. 2. It is iust with God, that they who neglect the meanes, when they may be had, seldome haue them offered at their desire, but as it is, Pro. 1. 24. Because I haue called, and yee refused; yee shall crie, and I will not heare. And what comfort canst thou haue, if not in thy calling vpon God? 3. Then Satan, because we are at the weakest, assayles vs with all his strength and cunning, euen to bring vs to despaire: and then how shall he lift vp his head, that neuer provided his armour of confidence, when he shall see the roaring Lyons mouth wide open, and himselfe in his clutches?

Let vs learne of Satan to watch our owne weakneses, and our personall corruptions: If the deuill so obserue vs, let vs so much the more obserue our selues. The enemy assaulteth the citie where it is weakest, and there the wise citizens lay most matter of defence. Here it will be fit to obserue these rules:

1. Take heed we wilfully cast not our selues into infirmities, especially sinnefull, as, immoderately to desire goods or gaine. The feeding of couetousnesse cost *Indas* deere: So the immoderate desire of pleasure, or ambitious pursuing of honour, or nourishing of wrath and anger, which is to *giue place to the deuill*, and brings forth manifold euills, as raylings, reuenges, quarrells, murder, &c. For if Satan by reason of naturall infirmities, as hunger, pouerty, and the like, can take his aduantage against Christ himselfe, much more can he worke his aduantage against vs by such immoderate and vnrul'd passions.

2. Play not with the obiects of sinne: it is not without danger for the fish to play with the baite. Turne away thine eyes from beholding vanity, thine eares from hearing lewd things, shut the doores, and keep the threshold of thy heart, make Gods feare the porter of thy soule, let not death enter in at the windowes of thy senses, as *Eue* did. Delight brings practise, and repetition, and ha-

bite.

bite.

3. Watch thy naturall desires with all carefulnesse, because in them a man is most frequent, and most impotent, and a thousand to one thou fallest by these. The naturall desire of meat and drink is ordinarie, and as Satan here lay in ambush against Christ in them, so he doth against all other men, good and bad. See we not in the example of *Esaú*, that beeing wearie and hungrie after his hunting, he was so sharpe set, that he made a most childish and gracelesse match? euen for one messie of pottage he did forgoe the birthright, whereby he had not onely title to an earthly inheritance, but to be one of the Fathers and Patriarkes, and one of the promised seed, which profanely, and not without too late repentance he reiected. Nay, we want not examples of Gods deare children, who not watching their naturall appetite, haue beene fowly foyled. How did *Lot* suffer himselfe to be drunken time after time? and then how strongly did Satan assaile him, and preuaile against him to commit incest with his owne daughters? It is a naturall desire to seeke and lay together the things and wealth of this world; and herein how doth Satan strue to bring in inordinacy vpon euery man? & who is he that weakens not himselfe much, and giues aduantage vnto the aduersarie, by sinfull and inordinate desires of riches? for this is a roote of all euill, and *those that will bee rich* (saith *S. Paul*) *fall into diuerse temptations and snares*. Whence our Sauour aduiseeth vs to take heed, that our hearts bee not oppressed with surfeiting, drunkennesse, or the cares of this life; with which many are become as drunk, as others with beastly quaffing. It is a naturall desire for a man after labour of body or mind, to vn-bend and refresh himselfe with some recreation or sport: but here how doth the deuil watch, either to thrust some vnlawfull exercise into mens hands? or, if lawfull, to vse them vnlawfully, wasting their time and goods, louing pleasure and pastime, or choosing swearing, drinking, or idle company, and then they are presently overmastered. When did Satan set vpon *Peter*? not so long as he was among good company of Christ or his fellow-disciples, whose presence might haue vpheld him; but when he runnes among a company of rake-hells, and sits him downe among the high-priests seruing-men by a warme fire; now he is fit to bee wrought vpon, and be brought from denying his Lord, to forswear him; & from that to curse himselfe. Many such knockes are they sure to meete with, who turne themselves out of their way and calling, and pro-

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miscuously runne into all companies, and all exercises, where God and Christ is not, but Sathan and his instruments with a whole band of temptation.

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4. Watch thy selfe narrowly in thy outward estate, what euer it be: for in all estates Sathan hath his baits laid; and indeed few there be that can vse their estate aright. God giues a man prosperitie, honour, and wealth in the world: here now is an opportunitie to set forth the glorie of God, to do good to others that need, and to further his owne reckoning by being rich in good workes, and laying vp in store a good foundation against the time of need, 1. Tim. 6. 19. but how doth Satan peruert it to be an occasion of forgetfulnesse of God, when he most remembers vs, to enuie our betters and equals, to disdain our inferiours, to mischief our selues by securitie, presumption, pride, wantonnesse, and all riotous behauiour? Contrarily, God disposeth a meane and poore estate vnto others: here is a fit opportunitie to bring to a man the knowledge of himselfe, to traine him vp in humilitie, to whet vp his prayers, to vrge him to make God his portion, & to a diligent seeking of heauenly treasures; to exercise his faith, patience, hope, diligence in his calling, and other graces. But Sathan by his malice vseth this as a small opportunity to drawe men to grudging, murmuring, impatience, despaire, iniustice, stealth, wronging men, and blaspheming God. And all this comes to passe, because men haue no care to learne *S. Pauls* lesson, Phil. 4. 11. to bee full and hungry, to abound and to want, to be abased and to bee aduanced, and in euery thing to be content. *Iob*, when he had lost his goods and children, and was sore afflicted, then the deuill set vpon him by himselfe, and *Iobs* friends, to distrust God.

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5. Keepe thy watches in the performance of the parts of Gods worship: for euen then (as here he dealt with Christ, when by fasting and prayer he had prepared himselfe to his ministeriall function, he set on him) he will assaile thee: he will be with thee to keep thee from Church; and if thou must come for shame, he will come with thee, to make prayers, preaching, and all vnprofitable: he came with *Judas* before Christ, so that all his holy doctrine was intercepted from his heart; the sower sowed good seed, he sowed tares. We shall be sure of him, not onely when we are idle, as *Dauid*, but when we are best occupied: which is the cause, that when we haue most strictly kept the Sabbath, and endeauoured our best, in all our duties publike and priuate, we haue much matter of hu-

milicie,

militie; and this may serue as an hammer against spirituall pride.

The Tempter]

II. The second thing in the entrance of this aduersarie, is his name, which is here changed; before he was called a *deuill*, now a *Tempter*, but with emphasis, *that Tempter*, ὁ πειράζων, to distinguish him from other tempters. For *first*, God tempteth man, sometimes by afflictions, which are called temptations, Iam. 1. 2. sometimes by some speciall commandement, as he tempted *Abraham*: sometime by occasioning obiects, as 2. Thess. 2. 11. God sends strong delusions, that is, obiects enticing and deluding. But neither is this to tempt to sinne, nor a stirring vp to it, but rather a prooofe what is in vs, and a tryall what we will doe; this is, δοκιμάζειν, not πειράζειν.

Secondly, man tempteth God, when he makes triall of Gods power and iustice, whether he can or will helpe or hurt; Exod. 17. 2. *Wherefore doe ye tempt the Lord?* this is by curiositie, presumption, or distrust; as vers. 7. *Thou shalt not tempt the Lord thy God.*

Thirdly, man tempteth man, by seeking matter and occasion against an other, to accuse and reprehend: so the Pharises and Herodians tempted Christ by captious and subtile questions, to bring him into danger: or by perswading to sinne, as *Iosephs* Mistressse euery day tempted him: But,

Satan is called a *tempter* by eminencie, because, 1. He was the first tempter to sinne, moouing and stirring vp *Adam* and *Eue* in Paradise to sinne: *an elde serpent*. 2. He makes a trade of tempting; euer since it is his profession, and no maruell if he be denominated from his profession: he spends his whole time, policie, & strength in tempting to euill, and the scope of all his actions is to bring men to sinne against God. As he begun betime, so he will continue as long as time lasteth. 3. He is the author or abettor of all other euill temptations: for he tempteth not onely by himselfe, but by his instruments; as *Eue* by the serpent, *Adam* by *Eue*; *Ahab* by his Prophets. 4. He is furnished and stored with all arts to deceiue: he can change himselfe into an Angel of light: he takes occasion from our selues to seduce vs, and lead vs away by our own concupiscence: he hath the world his faithfull armour-bearer; in it he hath false doctrine, heresie, wicked counsell, wicked company, wicked example: on the right hand, wealth, honour, power: on the left contempt, persecution, vaine presumption, and rash confidence, despaire, &c. he hath all sinnes that are neere of kin to vs.

Doctr.

Satan the most eminent and dangerous tempter.

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Satan restlesse
in tempting for
three reasons.

Quest. Why is Satan thus restlesse in tempting? *Ans.* 1. Because of his infinite malice; by which, seeing he cannot hurt God, he rushes vpon his image in man. 2. Because of his enuie; that man should climbe by Christ to that estate, which himselfe is fallen from irrecoverably. Hee would haue him euerlastingly vn-happie like himselfe. 3. Because of his speciall enmitie against the godly: for all contraries tend to the destruction of contraries.

Use. 1.

If Satan be so restlesse a tempter, it behooues vs so much the more to watch and pray against him: *The former* the Apostle *Peter* commends vnto vs, that seeing our aduersarie goeth about continually seeking to deuoure vs, we must watch and resist, 1. Pet. 5. 8. If our aduersarie were capable of ende of dayes, or ende of malice, we might be secure; or if he were wearied with continual ranging, or did take rest or truce. But the Apostle tells vs, that so long as there is a world, there shall be a deuill; and so long as he is a tempter, he will continually compasse vs, whatsoeuer wee are about: if a good thing, to hinder it; as he stood at *Iehoshuahs* right hand: if an euill, to hatch, contriue, and thrust it forward; and beeing done, to drawe and spin out as much wickednes from it as may be. So where euer we be, we are not without a tempter, at home or abroad, in the street or in the field, alone or in company, in our callings or recreations, in our eating and drinking, in our preaching or hearing, reading or praying, the tempter spares no attempt against vs. *The latter* our Sauour teacheth vs, namely to pray that we be *not lead into temptation*, that seeing our enemy is mightie, subtile, and euery way furnished for the assault, God would giue vs strength to resist euill, and perseuere in good waies to the end.

Use. 2.

It iustly reprooues their folly, who as if there were no tempter, are tempters of themselues, care not what occasions and weapons they minister to Satan; runne into such companie and courses, as if for want of Satans malice, they would lay snares and hookes for themselves, that Satan may easily drawe them to all euill. Of this sort are they that haunt ale-houses and tauernes, seekers of excesse, drinkers downe of health and wealth, drowners of sobrietie and honestie: what need this man any other tempter, that sets himselfe to saue the deuill this labour? yet, least he should be alone in his sinne, he will fit him, and send in before or after him some swearer, or scorner, or Athiest; and they together shall swill in oathes, and scoffs, and impiety with their liquour, and notably confirme

each

each other in lewdnesse and profanenesse. Of this sort also are they that watch the twilight to frequent lasciuious companie, or the houses of light persons, men or women; or the societie of such as are fowle in their speeches, and wanton in behauiour; a secret poison infecteth the heart hereby, and this is to seeke the tempter: how hath hee fenced himselfe with watching and prayer against temptation, that thus goes out to meet it? *Ioseph* fled these occasions, and ran out of the companie of his lasciuious Mistresse. Of this sort are they that vse wanton and light attire: and those that goe to Masse, and say they keep their hearts to God: and those that set vp images before them, flat monuments of grosse idolatrie. Of this sort are they that runne to enterludes and playes, which are the deuils bellows, and blow no fewe sparkes into the gunpowder of our owne corruptions. It was wont to be said, that there was no play without a deuill; but there is neuer a one, but there is a great many more deuils then one, then scene; euey part, person, action, speech, and gesture almost, is a notable tempter and corrupter: what need these be driuen of Satan, that thus run before him? Of this sort lastly are they, that seeke to witches and sorcerers: these runne to the tempter; as *Saul*, when God was gone from him, tooke great paines to goe to the witch; yet hee went in the night; but our witch-hunters runne in the day; the tempter need not come to them, they will finde him if he be in any corner of the countrey.

This is a speciall vse to ministers, to be carefull and watchfull ouer their people against this tempter. 1. Theff. 3. 5. the Apostle from this ground prouoketh and testifieth his care ouer them: *For this cause, when I could no longer forbear, I sent to knowe your faith, least by some meanes the tempter haue tempted you---* And how iea- lous was he ouer the Corinthians, 2. Cor. 11. 3. saying, *I feare least as the serpent beguiled Eue through subtiltie, so your minds should be corrupt from the simplicitie of Christ?* and hauing written against the inces- tuous person, that he should be deliuered to Satan, to humble him; he writes in his second Epistle, c. 2. 11. that they should now receiue him againe, *least Satan circumuent vs, for we are not ignorant of his wyles.* The Apostle knew there was a tempter that did mightily and continually assay, to bring in corruption of doctrine and manners; that would hinder them from the word, and choake it in them; and therefore he the was more carefull. Thus should eue- ry good shepheard watch his flocke against this rauening wolfe,

Vse. 3.

and reside and abide with them as he is sure the tempter doth. How vn safe and destitute are many people left to the tempter by the absence of them, who haue taken their charge, is plaine by the parable of the tares; that when the husbandman slept, the enuious man sowed tares: hee slept a little and slumbred, but he was present: and if the tempter take the aduantage of a little negligence in the presence of a Pastor, how wil he beittire him in his absence? what an haruest of tares must be reaped by that? It is sure the tempter will not be absent, neither moneth, nor quarter; and therefore the Pastor had need, not onely to be still present, but also watchfull, to espie the state of his people, to helpe them out of sinne, and teach them to resist the tempter.

Use. 4.

Beware of tempting any to euill, or of withdrawing any from good: for this is a Satanicall practise. Our Sauour Christ, when *Peter* dissuaded him to goe to Ierusalem, said, *Come behind me Satan*: in which words he shewes, that none can tempt to euill, or from good, but Satan, or one led by him. So the Apostle *Paul* called *Elymas*, who sought to dissuade the Governour from the faith, *the child of the deuill*, Act. 13. 10. because, as Christ said of the Iewes, his workes he did. What a number of deuils are now in the world, continuall instruments of wickednes, alluring and drawing men from God and goodnesse? yea their trade is to allure vnto euill, as those that drawe men to strumpets, and are bawds to that filthy sinne; so to ale-houses, and there prouoke them to drinke, and to excesse; those that draw men to ordinarie gaming houses; such as stirre vp mens spirits to reuenge; such as withdrawe men from Gods house, and good exercises; such as dissuade from religion and strict courses; such as commend onely loose and disordered mates for boone companions. In all these the speech is true, *Homo homini demon*, one man playes the deuill with another. All of them are plaine deuils incarnate, tempters; and as the deuils company is to be auoided, so is theirs.

Use. 5.

That we may be most vnlike vnto Satan, we must be continually prouoking and moouing one another to loue and good workes, Heb. 10. 24. and exhort and edifie one another, 1. Thes. 5. 11. Euery Christian must by holy example, and holy admonition bring one another forward in goodnes: if they be weake, to confirme them; if slow, to prouoke and quicken them; if astray, to reuoke and recall them. Hereunto consider these motiues: 1. *Shall* Satans vassalls exhort and perswade one another to euill,

Fourre motiues
to stirre vp one
another to
good, as Satan
doth to euill,

I

and

and be more diligent to helpe one another to hell, then we to set forward Gods worke, and help one another to heaven? 2. *Consider* the bonds betweene vs and our brethren: 1. the *bond of nature*; all are one mold, and one flesh, and the law of nature binds vs to pitie and releue their bodily wants, and much more their soules, if we can: If their beast lay vnder a burden, thou wert bound to help it vp; but thy brothers soule is vnder the burden of sinne. A good Samaritan will not passe by the wounded man like the Priest and Leuite, but will step neare him, and haue compassion on him. 2. the *bond of the spirit*, which yet ties vs nearer: for if we must doe good to all, much more to the household of faith: this bond makes Christians to be of one body, and therefore, as members of one body, to procure the good and saluation one of another: they are children of one father, brethren in Christ, who haue one faith, one hope, one food, one garment, and one inheritance: will one member refuse to impart his help, his life, his motion and gifts to another? 3. *Consider* the excellent fruit that ensueth this godly care of prouoking one another to good: he that conuerteth a sinner from going astray, shall saue a soule, Iam. 5. 20. and, the fruit of the righteous is as a tree of life, and he that winneth soules, is wise, Pro. 11. 30. 4. *Consider* these dull and backesliding times, full of deadnes and coldnes, wherein we see a generall decay of zeale, loue, delight in the word, sinne bold and impudent, and piety almost ashamed of her selfe and name. Ah we haue great cause to quicken one another, as trauellers will call forward the weary and faint, and encourage them both to speed and perseuerance: & as souldiers will animate and encourage one another against the common enemy, so must we in our spirituall fight against sinne and Satan. The tempter is so much the more busie, because his time is short: and we must be the more diligent, because the time is so dead.

Came to him,]

Here may a question be mooued, How Satan came to Christ, beeing a spirit? I answer, Satan cometh two wayes, 1. *Inwardly* and more spirituallly, and that either by suggestion, troubling the heart and vnderstanding; and thus he put into *Indas* his heart to betray his Lord, Ioh. 13. 2. or else by vision worketh vpon the phantasie. 2. *Outwardly* and corporally, either by some instrument; as to Christ by the *Scribes, Sadduces, Herodians* and *Peter*; or else by himselfe in some assumed bodily shape. Now after what man-

Satan cometh
to a man two
wayes.

ner was Christ tempted? I answer: Howsoever some good men thinke Christs temptation was onely in motion inwardly, and not externally and visibly; yet I thinke it was chiefly externally, and in a bodily shape assumed.

Their reasons for their opinion are two: 1. Because in the words following, the devill shewed Christ all the Kingdomes of the world in a moment, which to doe in a corporall manner were impossible; and therefore it was but in motion and cogitation. But that is but to insist in the question; and when God shall bring vs to that place, we shall see that euen this was done really, & not onely in imagination. 2. Reason out of, Heb. 4. 19. where it is said, that Christ was tempted in all things like vs: now (say they) our temptations be inward by cogitations and suggestions: and therefore so was his. But this is much weaker then the former: for if he were in all things tempted like vnto vs, it is plaine he was externally tempted as we bee; *Adam* by *Sathan* in the externall shape of a serpent, *Saul* by *Satan* in *Samuels* shape; and it is the generall confession of witches, that their spirits appeare in an externall shape of cats, mice, &c.

Our reasons which probably conclude the contrary (for it is no fundamentall point, necessarily and stiffely to be held, because the Scripture is not plaine in it) are these:

1. As *Satan* in his combate ouercame the first *Adam* in a bodily shape, and externall temptation, so it is likely he came against the second *Adam* in some bodily shape: And that he thus externally assaulted him by outward obiects, is probable by these things in the text: 1. he spake often to Christ, and Christ truly spake and answered, 2. he said, Command *these* stones, not stones in generall, but either offering, holding, or pointing at them beeing reall stones, as *M. Calvin* saith. 3. he wills Christ to fall downe before him and worship him, euen by bodily & outward gesture, and citeth scripture for his second temptation. 4. he tooke him, and lead him to the pinnacle of the Temple, by locall motion; neither was the second temptation in the wilderness as the former was, but in the holy city *Ierusalem*, and on the pinnacle of the Temple, as after we shall see. 5. Christ bids him depart. 6. how could he hurt himselfe by his fall, if it were onely in vision.

2. The word *προσέλαθον*, doth imploy a corporall accessse; by which these temptations differed from the former, wherewith he was exercised in the 40. dayes of his fast: for they were lighter

skirmishes,

Christs temptation
externall
and in a bodily
shape assumed,
for 4. reasons.

skirmishes, and lesser onsets by suggestion sent out like scouts; but now he comes in person with all his strength, and thus he now came and not before.

3. Some good Diuines make difference between Christs temptations and his members, which giueth good light in this question; that whereas our temptations are chiefly inward, because they finde good entertainment in vs, (our disposition beeing like a mutinous city, that is not onely besieged with strong enemies without, but with false traytors within ready to betray it;) contrarily, Christs temptations, if not onely, yet chiefly are externall, presented by outward voices and objects to his outward senses; but presently, by the perfect light of his minde, and vncchangeable holines of his will, discerned and repelled, that they could not get within him, and much lesse to be mooued and affected with them.

4. This is an historie, wherein the lettet is so far to be kept as it is not repugnant to the analogie of faith, or true interpretation of other Scriptures: But that Satan should come bodily, or assume a shape, is not against the scripture, but confirmed in the example of *Ene* and *Samuel*.

If it be further asked in what bodily shape he came, here I am with the scripture silent. Onely he came not in a Monkish habit (as the grosse Papiests say) because there was no such in vse in the world then, nor many hundred yeares after. And yet it is observable, that themselues thinke this habit the fittest for the deuill, as indeed it hath beene since prooued: for neuer did the deuill in any habit so preuaile against Christ in his members, as in this Antichristian weed.

1. Note hence what mooued Satan thus to *come*, namely his owne voluntary motion and will, he *came* vsent for: Christ comes not but *led of the spirit*, Satan comes of himselfe. And the same difference is to be obserued betweene them that are led by the spirit of God, and by this vnclean spirit. Those that are led by Gods spirit, whatsoeuer they be about, they will looke to the motion, what warrant they haue for it, whence it is, and whether it tends, whether they be led, or vndertake things of their owne head: they looke whether the thing be good in it selfe, whether good in them, whether conuenient in circumstances, whether it belong vnto them: and hence they do it chearfully, and with a blessing on it. Whereas whom Satan caries, they looke for

Note.

Christ came led of the spirit, Satan comes of himselfe.

no warrant, they set themselves on worke, and execute their owne lusts, humours, and desires; yea in the things they doe best, they looke for no warrant; and therefore, if it be in any thing that is good, euery thing is begun as with a left hand, they are without blessing and protection. See this difference betweene *Ahab*, and *Iehoshaphat*, 1. King. 22. *Ahab* saith, Let vs goe vp to *Ramoth Gilead*; but *Iehoshaphat* said, I pray thee let vs aske counsell of the Lord: and was there not as much difference in the issue? yes, *Ahab* was strangely slaine, a mighty man by chance drawing a bow hit into a ioynt of his armour, and slew him; but *Iehoshaphat* was maruellously deliuered. And therefore look to your warrant in your actions, aske your hearts whether you be led by the spirit, or *come* of your selues: and then you *come* of your selues, when either you haue no word, or attempt any thing against the word, seeing Gods spirit and word crosse not one another, and one neuer directs but by the other. So if you be crossed in your actions or attempts, cast an eye backe to that which moued you to it, or whether you went by warrant, or vpon your owne head. If you haue gone, and the spirit not leading you, what could you expect but to be crossed? Looke on the 7. sonnes of *Scena*, who would take in hand to cast out deuills in the name of Iesus; but being not led by the spirit, the euill spirit tooke aduantage on the want of their commission, and ranne vpon them, and ouercame them, & preuailed against them, so that they fled out naked and wounded.

2. Note. Obserue the impudencie and boldnes of the deuill that thus visibly comes against Christ. Had he not heard the voice from heauen? or had he forgot it whilest it yet sounded? no, he begun all his temptations thus, If thou be the Sonne of God. Or did he doubt that he was the Sonne of God? no, the deuills confesse him so to be, Matth. 8. and he knew by all the propheties and accomplishments, that Christ was he; the scepter was gone from *Iudah*, he was borne of a Virgin at *Bethlehem*, whom *Iohn* went before in the spirit of *Elus*; he knew the shepheards testimony, yea the Angels at his birth; he knew well he was the Son of God. *Quest.* What? could it stand with his policie, so visibly to assaile the Sonne of God? *Ans.* 1. God in iustice besotted him, that against his knowledge he should encounter Christ for his owne ouerthrow. 2. Though he knew, that Christ was he that should breake his head, and that he could not preuaile a-

gainst

Ag. 19. 16.

Satan would
assaile the son
of God know-
ing him so to
be, for fowle
reasons.

gainst him; yet his malice made him fearelesse, he would set vp-on Christ, whatsoever should be the issue, himselfe could be but condemned. 3. He would against his knowledge shew his malice to God in molesting and troubling his blessed Sonne: for here, and daily he sinneth the sinne against the Holy Ghost. 4. God hauing him in chaines so ouerruled his malice, as it should be turned against himselfe; and be a meanes to proclaime Christ in all ages, the promised seed who had broken his head.

He which thus emboldned himselfe to come against Christ, wil not feare to come to thee, be thou as iust as *Iob*, yea wert thou as innocent as the Lamb of God. It is Gods great mercy, that hee comes not so bodily and visibly to vs as to Christ: we know, if God giue him leaue, he can possesse euen any of our bodies, as appeares in all those demoniaks: he can assume a body also to terrifie or delude vs withall, if God suffer him, as we see in *Sauls* example. So in Gods iust iudgement, when men giue vp Gods seruice, and vndertake to bee agents for Satan, he giues power to the deuill to come to them in a bodily shape for his better familiarity with them, as to witches, and the like. It is Gods mercy that he comes not thus as he did to Christ, so ordinarily as he hath done in ignorant and Popish times; and we must pray, that euen in visible shapes he may neither terrifie, nor delude, nor grow familiar with vs. But the light of the Gospell hath forced him to come to vs more secretly and spiritually, by wicked motions and suggestions, partly from himselfe immediately, and partly mediately from others.

And seeing we cannot hinder his comming to vs, we must be so much the more watchfull, that when he comes, he may find vs prepared against him. For as we cannot hinder birds from flying in the aire, but we may hinder them from making nests on our heads: so we cannot hinder the flying motions of Satan, but we neede not suffer them to settle in vs.

Quest. How shall I know when the tempter comes?

Ans. By obseruing these two rules: 1. Whensoever thou art perswaded to any thing that is euill, then thou mayest know the tempter comes. Sometimes he perswades to sinne by extenuating it, why, it is but a little one, a grain, as light as a feather: *now comes the tempter*, Gods spirit neuer perswades that any sinne is little. Sometimes by the vtility & commodity of it; Oh it is profitable, by one oath or lie thou maiest be a great gainer, and why should-

Two certaine
rules to knowe
when the temp-
ter comes.

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est thou be so nice? but now *the tempter is come*: for the holy Spirit commaunds thee *not to sweare at all, nor to lie for Gods greatest advantage*, much lesse thine owne: and, *what profit is it to winne the world with the losse of ones soule?* Sometimes from the pleasure of it: Wilt thou defraud thyselfe of thy pleasure? is it not as sweete as hony? why, thou art but young, thou mayest game, and sweare, and drinke, and be wanton: now thou hast an occasion of lust, take thy time, thou canst not haue it euery day. But here *the tempter is plainly come*: for the Spirit of God would wish thee to remember, *that for all these things thou must come to iudgement: & that neither adulterers nor whoremongers shall enter into the Kingdome of God.* Sometimes by remoouing the punishment and terror: Why who sees? God is mercifull, and easily intreated; you are a Christian, and *no condemnation is to them that are in Christ Iesus*, and repentance wipes off all scores. Here *the tempter is come*: for Gods Spirit saith, *There is mercie with thee that thou maiest be feared: and, there is no condemnation to them that are in Christ Iesus*: but withall, which walke not after the flesh, but after the spirit.

2

2. *Rule.* When thou art dissuaded from any good belonging to thee, *the tempter commeth*; who as he can make vice seeme beautifull, so vertue to seeme vgly. He can dissuade men from religion in great friendlines: 1. *From* a supposed impossibility; How canst thou (poore weakling) beare such a yoke? certainly thou wilt neuer endure such strictnes, thou mayest set thy hand to the plough, but thou wilt soone looke backe, and prooue an Apostate. But here *is a tempter come*: for Gods spirit teacheth otherwise, that howsoeuer *without Christ we can doe nothing*, yet *it is God that beginneth and perfecteth his good work in vs*, whole yoke is easie and his burden light. 2. *From* the great trouble and small necessity of it, from the disgrace it carries among men, and the contempt of such as preach and professe it. Here *is the tempter come*: for the Spirit of God teacheth, that he that denies Christ before men, shall be denied of him before men and Angels.

Farther, he can dissuade from diligent hearing the word, and from reading the Scriptures, because they be exceeding long, and hard to be vnderstood. Why, thine owne busines is such as cannot giue thee leaue euer to attaine any thing to the purpose, especially because deep knowledge of points belongs not but to Diuines; for an vnlettered and priuate man a little knowledge is best. Here *is a tempter come*: though he should speake in the voice

of an Angel: for Gods Spirit bids priuate men *search the scriptures, because they testifie of Christ*; and commends priuate Christians, because they were full of knowledge.

Further, he can discourage the practise of piety, by suggesting, that to be strict in life is to saue of too much purity, at least it will be counted but scrupulousnes & too much curiosity: and, If thou wilt be singular, and contemne and condemne all men but thy selfe, so will men deale with thee: Why, thou liuest as though men were to be saued by good workes, and not by Gods mercy. Here *the tempter is come*: for the Spirit of *Christ neuer quenched smoking flaxe*, but encouraged the care of walking in Gods wayes, though it be to walke in *the strait way and narrow path that leadeth vnto life*.

Lastly, in all outward or inward temptations, let vs looke to Christ, who hath sense of both, that he might be compassionate to vs in both.

If thou be the Sonne of God, command these stones to be made bread.

In this first and fierce assault, consider two things: 1. the ground of it, *If thou be the sonne of God*. 2. the inference, *Command these stones to be made bread*, which is on a good ground to entice him to euill. In which temptation Satan aimes at fowre things directly. 1. To impugne Gods truth, and word, and that notable oracle from heauen, testifying that Christ was the Sonne of God. 2. To shake the faith of Christ: Satan knew well enough he was the Son of God, and he makes not this a question, as though he would be instructed in it; but that he would make Christ doubt whether he was the Sonne of God. And note how cunningly he ties his policies together, as he did against the first *Adam*; he calls Gods word into question, which is the ground of faith; which if hee can bring out of credit, faith failes of it selfe. 3. Because of his present estate, to doubt of his fathers prouidence; and because of his great hunger and want of meanes to supply it, to call his own Diuinitie into question. 4. To vse vnlawfull meanes to relieue and sustaine himselfe.

In these particulars, standeth the drift of the temptation. As for that which the Papists generally say, that it was to bring Christ to the sinne of gluttonie, by which (they say) the first *Adam* fell; there is no sense so to thinke: For 1. Christs answer, which was directly fitted to the suggestion, tended nothing to the sinne of gluttony.

Satan aimeth at
foure things in
this first tempta-
tion.

gluttonie. 2. Gluttonie is an excessive eating of more then needs; whereas Sathan desires no more then that Christ would at his desire eate, to the necessarie sustaining of nature: it is no great gluttonie to eate a peice of drie bread in extreame hunger; belly-gods and gluttons satiate themselues with other more pleasant and delicate dishes. Let vs therefore know, that the proper end of this temptation, is distrust in God, in his word, and sufficient and due meanes to releiue his present estate.

If thou be the Sonne of God] that is, the naturall Sonne of God, equall in power, the delight of the Father, as the voice pretends, then doe this that I may beleue thee; els deceiue not thy selfe, because of the voice from heauen, thou art but a pure man.

Doctr. I.

Satan directly
opposeth the
word of God.

Note how Sathan doth directly oppose himselfe against the word of God. God had said Christ was his Sonne, Satan knewe it, and after confessed it; yet against his owne knowledge he calls it into question, although hee had seene it confirmed by two strange signes from heauen, of which we haue spoken. The like was his practise, when he set vpon *Ene*; saying, What? hath God said thus and thus? why? he knewe God had said it, and that in the day they should eate, they should die: and yet he labours to make them doubt of that trueth, which both he and they knewe too well. This was euer his practise.

Reasons. I.

1. Because of his great malice to God, who hath euery way set himselfe to confirme his word, that his owne truth might shine in his word to all the world. Therefore he hath *outwardly* confirmed it by many powerfull, and glorious miracles, such as the deuill could neuer make shew of; as raising the dead, the standing and going backe of the sunne, the diuision and standing of the sea and riuers, and the bearing of a Virgin: and *inwardly*, his holy Spirit perswades, testifies, confirms, and sealeth vp the word in the hearts of Gods children, 1. Ioh. 2. 20. 2. Cor. 2. Now to make God a lyer, and to shew himselfe most contrary to the Holy Spirit, he contradicts, and opposeth, stormeth and rageth.

2

2. He hateth the word of God, because it is the greatest enemy to his Kingdome, euery way resembling God the author, and carrying his image. It is light, and no maruell if the Prince of darkenes resist it; it discouers his subtilties, and fenceth the Christian against his pollicies; it discerneth spirits, that let him come as an Angel of light, he shall be vncafed. As he preuaileth in darknes, so he worketh in impuritie; now here the word resembling

God

God himselfe crosseth him; it is pure in it selfe, and a purifyer, as Christ saith, *Ye are cleane by my word.* Further, his cheife power beeing in the sonnes of disobedience, and in the hearts of infidels, here also the word clips his wings, beeing the *word of faith*: and Ioh. 17. 20. Christ prayed not onely for his disciples, but for all those that should beleue in him *by their word.* In a word, seeing he exerciseth his cheife power in the sonnes of perdition, who are giuen him to rule at his will; here the word is his enemy, because it conuerteth sinners, and saueth soules, called therefore *a word of salvation.*

3. Hee opposeth Gods word through the malice he beareth Gods children: for he euer opposed true professors, casts them into prison, and would neuer let them haue a good day in the world, if he might haue his wil, and followes them with temptations, and with outward afflictions. But this is the sword of Gods mouth, and the sword of the spirit, by which they cut through his temptations, and make them forcelesse: it is that which comforts them, and sustaines them in their troubles, and directeth them happily to heauen, so as no way he can haue his will of them.

4. It stands him in hand to oppose Gods word: for his long experience hath taught him, that so long as men hold to the word, they be safe enough vnder Gods protection; and hee could neuer winne his captaine-sinners to such high attempts in sinne, were it not that he had first shaken the truth of Gods word out of their hearts. How could he haue brought *Pharaoh* to such obstinacy against God and his people, as to say, *Who is the Lord?* and, *I will not let Israel goe*: but that he had brought the word in *Moses* and *Arons* mouth into contempt, further then the sting of the miracles forced him. When *Saul* had once cast off the word of the Lord, Satan lead him as in a chaine, to hunt *David*, to throwe a dart at *Jonathan*, to seeke to the Witch, against whom himselfe had enacted a seuerel law. The like of *Ahab*, *Herod*, *Nero*, *Domitian*, &c.

5. The word of God is the sentence and rule of righteousness, which condemneth Satan; and therefore no maruell if he cannot endure it, and wish it false, and loue it no better then the bill of his owne condemnation and death eternall.

It is a note of a man foyled by the temptation of Satan, and of a deuillish spirit, to call Gods word into question; either to deny it as false, or doubt of it as vncertaine; either of which if Satan can

Vse.

perswade vnto, he hath his wish: for he knowes they are no subjects to God that will not acknowledge his scepter, but doubt of the rod of his mouth: he can easily blindfold them, and lead them whether he will, that denie the light: he can easily vanquish them, and lead them captiue to all sinne, if he can get them to cast away their weapons. Yet what a number of men hath the deuill thus farre preuailed with, in this violent kind of temptation? Some call in question whether the Scripture be the word of God, or no; swarmes of Atheists, and Macheuillians, that hold the word but an humane deuise and policie; which is to open a doore to all carnall and brutish Epicurisme, and to confound man and beast together. Others doubt not of all, but of some bookes: and others not of some bookes, but of some places of the holy Scripture. But we see that Satan would haue Christ, but to denie or doubt of one sentence: and what *Enns* calling into question of one speach of God brought on all our necks, all we her posteritie feeble. And it is in our natures, when God speakes plainly against that sinne, we make *ifs*, and *peradventures* at it, and so turne it off. As for example: 1. Our Sauour teacheth plainly, that whosoever are of God heare his word, and his sheepe heare his voice. Either men must belecue it, or denie it: and yet how few can we perswade conscionably to heare the word? all who must plainly either make the voice of Christ false, or themselues none of Gods, none of Christs sheepe, for not hearing it. 2. Our Sauour saith expressely, *He that heareth you, heareth me*, Luk. 10. 16. and that God speakes in the mouthes of his Ministers, 2. Cor. 5. 20. and that they haue an heauenly treasure in earthen vessels. But how fewe are of this minde? neuer did any heathens so despise the voice of their Priests, and the answer of their Oracles, as Christians in generall despise our voice, in which God and Christ professe they speake. 3. Christ plainly saith, this word is the immortall seed of our new birth, the sincere milke to nourish the soule, the bread of life, heauenly food. But who belecue him? for generally men haue no appetite, no desire to it, and can well be content to let their soules languish in grace, and be staruen to death. And whereas they would goe as farre or farther into other countries as *Jacob* and his sonnes into Egypt, when there was no corne in Canaan, to supply their bodies with food, this they will not stirre out of their doores for.

Well, take heed of calling diuine truths into question, stand not in them vpon thy reason and vnderstanding, which are but

low and shallow, suspect them in things thou canst not reach rather then the truth of Scripture, and make good vse of these rules.

1. In the rising of any such temptation, know, that Satan seekes advantage against thee, and would bring thee into the same condemnation with himselfe, by the same sinne and malice against God. If he durst thwart so diuine a truth, so strengthened from heauen, and that to Christs owne face, he dares and will contradict Gods word to thee.

2. Consider, if thou sufferest Satan to wrest away the credit of any part of diuine truth, or the word of God, what shall become of all our religion, and the ground of our saluation; all which is laid vpon the truth of the word, of all which our Sauour faith, that not one iot of it shall faile.

3. Know that by yeelding a little to Satan herein, God in his iustice may giue thee vp to such strong delusions, as the deuill himselfe cannot be so besotted as to belecue. See it in some instances. Satan beleuees there is a God, and trembleth, saith *S. Iames*; and yet he so farre deludes a number, as their sottish hearts say, *There is no God*, *Psal. 14. 1.* Satan knowes there is a day of reckoning and iudgement, as the deuills confessed, *Art thou come to torment vs before the time?* and yet he so besotteth and blindeth others, that they make but a mocke of all, as those in *Peter*, who mocked and said, *Where is his comming?*

2. *Pet. 3. 1.* Satan knowes, that God is all an eye, to whom day and darkenes are alike: yet in tempting men to secret sinnes, he will make them say, *Tush, who sees vs? can God see through the thicke cloud?* The deuill knowes, that God is iust and will not take the wicked by the hand; and yet he makes the sinner beleue his case is good enough, beeing a most graceles man; and makes one wicked man say of another, as in *Malachi*, *We count the proud blessed, &c.* The deuill knowes, that he that goeth on in sinne, shall not prosper; yet he makes the sinner, who turnes from the word, to beleue he shall prosper.

As this temptation aimed to ouerthrow the word of God, so also the faith of Christ in that word, namely to bring him from his assurance that he was the Sonne of God. Whence we may learne, that,

Satan in his temptations against all the members of Christ, aimeth to destroy their faith. This Christ himselfe witnesseth, that Satan desired to winnow the Disciples, but himselfe prayed that their faith might not faile, *Luk. 22. 31.* *1. Thess. 3. 5.* for this cause when I could no longer forbear, I sent *Timothie*, that I

No diuine truth to be called into question for 3. reasons.

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Doctr. 2.
Satan in all temptations seekes to ouerthrow the faith of men.

might know of your faith, least the tempter had tempted you in any sort. And hence his continuall practise is to bring men to the extreame of faith, in aduersity to despaire, in time of prosperity to presumption.

Reasons. 1.

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1. He maligneth faith, as beeing a speciall gift and marke of Gods elect, because it is giuen to them onely, and to all them, and therefore is called the faith of Gods elect, Tit. 1. 1. and to faith is the worke of regeneration ascribed, Act. 15. 9. 2. All Satans temptations tend to breake off the couenant and communion betweene God and his children, and therefore must in speciall manner aime against faith: for by faith we are made the Sons of God, Gal. 3. 26. & God espouseth & marrieth vs vnto himselfe by faith, Hos. 2. 20. & by faith we are brought into the grace by which we stand. 3. He knowes that faith is our shield, wherby we both keep off the fiery darts of Satan, and quench the same, and that faith is the victory whereby we ouercome the world: this is it that makes all his temptations forceles: for, though we haue no power of our selues to withstand him, yet faith gets power from Christ, and layes hold on his strength, which quells all the aduersary-power of our saluation. We stand by faith, saith the Apostle; and Satan sees the truth of Christs speech, that the gates of hell shall neuer preuaile against it. He hath reason therefore to labour to weaken it, and to root it out (if it were possible) out of the hearts of men, and out of the world. 4. All his temptations bend themselues to cut off and intercept the course of Gods loue, and his fauours to his children: hee bursts with enuie at the happinesse of the Saints. But vnlesse he gaine their faith, he cannot interrupt this; for by faith, as by an hand, we receiue Christ himselfe giuen vs of the Father, Eph. 3. 17. and with him all his merits, and all things belonging to life and godlines. We receiue the promise of the spirit by faith, Gal. 3. 14. yea the presence of the Spirit, who dwels in our hearts: by faith we receiue the hope and hold of our blessed inheritance hereafter, Gal. 5. 5. And whereas Satans continuall drift is, to estrange God and vs, faith only crosseeth him, by which we haue entrance and boldnes to the throne of grace by our prayers, to speake vnto God freely as to our father, Eph. 3. 12. Hebr. 10. 22. yea, to aske what we will, and obtaine not onely all corporall blessings good for vs, but also the sanctified and pure vse of them; whereas the vnbeleuer corrupts himselfe in them continually. 5. Satan well knowes, that faith is the ground of all obedience, with-

out which the word and all Gods ordinances are vnprofitable, Heb. 4. 2. without which there is no pleasing of God, Hebr. 11. 6. in any thing: for whatsoeuer is not of faith, is sinne. Hath hee not reason then to assay by all his strength, to take this hold from vs? Doth not he knowe, that the foundation being ouerthrowne, the whole building must fall, and the roote ouerturned, all the tree and branches come downe with it? Seuer a man from his faith, he tumbles in impietie and vnrighteousnes, hee is odious to God in all things, Satan tramples vpon him, and leads him at his will. From all which reasons we see, that Satan especially in temptations aimes at our faith, as he did at Christs.

Those who neuer felt any temptation, but euer beleueed, and neuer doubred (as they say) neuer had faith: for neuer had any man true faith, but it was assayed most fiercely: neuer was faith laid vp in the heart of any child of God, but the combate between nature and grace, faith and frailtie, flesh and spirit, was presently proclaimed. *Eues* faith was wonne from her quickly: *Abrahams* faith was mightily assailed, which because in such a combate he retained, he was renowned and stiled *the father of all the faithfull*, and *faithfull Abraham*: *Moses* his faith was shaken, and his great sinne was vnbeleefe: *Iob* in his miserie was many waies assailed to distrust God, as his words import, *If hee kill me, I will trust in him still*: and Satans aime was, to bring him to *blaspheme God, and die*.

As the deuill laboureth most against our faith, so should we most labour in fortifying it. Politie teacheth men to plant the most strength at that fort or part of the wall, where the enemy plants his greatest ordnance, and makes the strongest assault. And nature teacheth vs to defend all our parts but especially our head and heart, and such like vitall parts: the very serpent will saue his head so long as he can, by naturall instinct, whatsoeuer become of other parts. Our cheife fortresse is our faith: we haue no grace but is worth preferring and sauing; yet of them all, Faith is as it were the Head and leader; it sends the vitall spirits of heauenly life to the whole man. Let grace therefore teach vs to saue this grace, which is the heart of a Christian aboue all the rest, and to beware of the least pricke or cracke in it, which is dangerous. A man may receiue great gashes and wounds in his armes, and thighes, or exteriour parts, and recover it well enough: not so in the heart or braine. Though thy comfort, ioy, feeling, yea and fruits may faile, take heed thy faith, thy root faile not. This is that which the A-

Use. 1.

No temptation,
no faith.

Use. 2.

Because Satan
most oppug-
neth our faith,
we must most
fortifie it.

posse *Peter* exhorteth, 1. 5. 9. --- *whome resist stedfast in the faith:* wherein if a man sit not very fast, Sathan will soone vn-horse him.

And of all others let afflicted and humbled soules lay hold, and make vse of this exhortation; for Satan doth with so much the more violence assault them, as he findeth it easier to preuaile with them: for well he knowes, that howsoeuer they heartily detest all other sinnes, and much adoe he hath to bring them to his lure in other, yet their spirits beeing oppressed and wounded by the sense of sinne, and Gods displeasure for it, he findes them inclinable enough vpon euery triuiall temptation to despaire; and so makes a wide breach by their improuidence, watching narrowly all other things, but not that which they ought most of all, and which Satan most of all impugneth.

Quest. How may I strengthen and stablish my faith?

Ans. By obseruing these few directions:

I. Consider the excellency of this grace: for those onely that know it, are in loue with it, and will vse meanes to preserue and increase it. And this excellency appeares in these branches: 1. It is the first stone to be laid in Christianity, called a *subsistence or foundation*, Heb. 11. 1. from whence also Christians are styled, 1. Cor. 1. and, *the household of faith*, Gal. 10. 6. of which Christ himselfe hath vndertaken to be the author and finisher, and hath appointed all his ordinances to breed and perfect it in the hearts of all that shall attaine the end of it, which is saluation, namely the word of faith, Rom. 10. 8. the sacraments the seales of faith, chap. 4. 11. and the prayer of faith, 1. Tim. 5. 15. 2. It is the beginning of our blessednes: Ioh. 20. 29. *Blessed is he that hath not seene, and yet beleueneth*: It espouseth vs to God and Christ, and ascerteineth vs of the marriage day: It honoureth God, as *Abraham* by beleeuing gaue glory to God, and makes vs witnesse that God is true, which is not more honour to God then our selues, Ioh. 3. 33. 3. All our strength is from faith: Heb. 11. 33. by faith the Saints subdued Kingdomes, and were strong in battell: faith is the victory whereby we ouercome the world: by faith we stand: A graine of it can worke wonders, and what then can strong faith? It drawes vertue from Christ, who himselfe was soyled by it in the *Syrophenisian*. All things are possible to it, Mar. 9. 23. Giue *Peter* faith, he shall not sinke, but shall walke on the sea, Matth. 14. 29. 4. All our present comfort is from it; peace with God, and peace in our

3. Generall directions for the fortifying of faith.

I

Excellencie of faith in 4. things

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consciencs, Rom. 5. 1. 2. comfort in afflictions; it beareth great weights vncrushed, it selfe beeing *ὑπόστασις*, a sound and sure foundation. According to the measure of faith, is the measure of all other graces and comforts. As a man belecueth, so he obeyeth, loueth, prayeth, and is heard. Yea not onely the measure of grace here, but of glory hereafter is proportioned to the measure of faith. And is it not worth preferuing and increasing?

II. Vse meanes to increase and strengthen it, and they be these:
 1. Acquaint thy selfe with the word of God, often read, repeated, preached, meditated, and conferred on: this is *the word of faith*, and euery thing is fed and preserued by that whereof it is begotten; and the often hearing, reading, meditating, and conferring of it doth fixe and digest it, and makes it at hand to comfort the weary hands and weake knees. And we must not onely frequent the audible, but also the visible word, that is, reuerently and conscientiously vse the blessed Sacraments, which are signes and seales of Gods fauour, and our faith. Those that say they belecue, and yet neglect the word and Sacraments, deceiue themselues: for there is nothing to saue, where is no meanes of sauing: A man cares not greatly for an empty chest. Neither can faith stay where she sees not her selfe respected. Oh take heed of Satans subtilty, who to hold men in infidelity withholds them from vision, and to starue mens soules intercepts their food: And in comming to the word, consider the excellent promises that are made to faith, and take speciall notice of places which may batter the deuils temptations to vnbeleefe.

2. Obserue the tokens of Gods loue and fauour towards thee; and, because no man knowes loue or hatred by things before him, labour to find it in spirituall things, how much thy heart loueth him, which is a reflexion of his loue, what ioy of the spirit, what assistance in former trialls, what strength, patience, issue and vse of them thou hast. Experience of God is a strong prop, when the soule can gather from former time a cōclusion of Gods presence, and aide for time to come: So did *Dauid*, Psal. 23. vlt. and 1. Sam. 17. 34. 37. and Psal. 143. 4. 5. and 77. 7. to 13. *Hath the Lord forgotten to be mercifull, and shut vp his louing kindnesse in viter displeasure? I said this is my death: yet I remembred the yeares of the right hand of the most High, I remembred the workes of old.* And how iustly doe some faint in trouble for want of obseruing the wayes

Means of fortifying faith, 4.

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of God with them in former trialls and deliuerances?

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3. Labour to get, and keep the assurance of thy adoption: for then the gates of hell shall not preuaile to hurt thee. *The former*, by the witnesse of the Spirit, which will alway vphold vs in afflictions, if our care be not to grieue and quench him: So long as the spirit of consolation possesseth the heart, what sound comfort can be wanting? but if he depart in displeasure, neither can our faith or comfort be long vpheld. *The latter*, by keeping good conscience: for faith and good conscience stand and fall together: an accusing conscience weakens faith, and destroyes boldnes, that we dare not come neere vnto God; whereas contrarily our election is made sure by good workes, 2. Pet. 1. 5. and by the fruits of the Spirit. It stands vs in hand, if we would stand against Satan in the day of triall, to take heede of admitting any thing against our conscience; which the Apostle compares to a shippe fraughted with precious wares, such as faith, loue, ioy, with other graces: Now if we cracke our shippe of conscience, we make shipwracke of faith and the other graces, which good conscience had preserved.

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4. Faith beeing the free gift of God, who is the author and finisher of it; a means to stablish it is feruent and continuall prayer, as the Apostles knew well enough, Luk. 17. 5. saying, *Lord increase our faith*: and that good man, Mar. 9. 24. *Lord I beleuee, help my unbeliefe*. Christ praies for the not failing of thy faith, wilt not thou pray for thy owne? A speciall marke of the least measure of faith, is, that it can pray for more.

The least faith
can pray for
more.

III. When thou seelest Satan assailing thy faith, and hiding from thine eyes the loue of God, then set before thine eyes Gods gracious promises made, and to be made good to thee in Iesus Christ; both because 1. of the generality of them, which run without excepting thee, if thou doest not except thy selfe; as also, 2. because they are built and grounded, not vpon thy sense and feeling, but vpon Gods vchangeable loue; as also, 3. because he hath commaunded thee to beleene. *Obiect*. Oh, but would you haue me beleue, when I feele nothing but corruption in my selfe, and correction and displeasure in God? *Answ.* Yes: for faith must be where is no feeling, and may bee: one thing is the beeing of a thing, another the discerning of it. Doth not the sunne shine, though a cloud or some other thing be betweene our sight and it? *Nay*, then when sense and feeling cease, faith beginnes her chiefe

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and most glorious worke. Was it not *Abrahams* commendation, that he beleeued against beleefe, and hoped against hope? when all nature and sense was set against him, he held the word of promise against sense and nature. Nay, our blessed Sauour, in whom was no grudgings of infidelity, but assured faith in his father, yet in respect of his present sense and feeling cryed out, *My God, my God, why hast thou forsaken mee?* *David* beleeued in the word of God, and not his eyes; and so must thou, that thou hearest God speake, and not that thou seest. *Thomas* when he would beleue no more then that he saw and felt, our Sauour said to him, *Be not (so) faithlesse, but faithfull.*

In the strongest encounter waite still till Christ come to eate thee, he is not farre off, and commit thy selfe in welldoing into his hands as into the hands of a faithfull Creator; say with *Hester*, I will goe to the King, *if I perish, I perish*; it may be he will reach out his scepter graciously, and I shall liue; but if I must needs perish, I will perish vnder the wing of my Lord and Husband.

So much of Satans second drift in the first temptation. In the third place he seeketh to make Christ doubt of his Diuinity, and call in question whether he was *the Sonne of God*, or no, from his present necessity: as if he had said, Seest thou not in what famine and need thou art? thou hast fasted here these 40. dayes of my knowledge; What is become of thy father, and of his prouidence, whose Sonne thou art proclaimed? Is this the care thy father hath of thee? Doth he thinke thou canst liue of aire, or seed of winde, or digest stones? Art thou (weake creature and staruened) he that must preuaile against the gates of hell? Art thou the *Messiah*, that hast not a morsell of bread to put in thy mouth? No, if thou wert the Sonne of God, he would care a little more for thee: nor naturall father that had a drop of affection, would leaue his child so destitute. Whence we may learne, that

Satan seeketh to make the members of Christ (as well as the Head) call in question their adoption and saluation, for present aduersitie and want. A notable instance hereof we haue in *Iob*, whom when the deuill by Gods permission (to bring him to blaspheme God) had robbed him of his goods, had slaine his children, had afflicted his body with most painefull and loathsome botches; then he sets vpon him, and sets all his friends vpon him, to make him beleue that God also is his enemy, & hath brought his sinne vpon his head. And this he taught his instruments, the

Doctr. 3.

Satans drift is to make men call in question the truth of their adoption in their trialls.

wicked rulers, or rather raylers, Matth.27.41. when Christ was in most extreame torments, and terrours of body and soule, hanging on the crosse, they said in scorne, *If he be the Sonne of God, let him come downe from the crosse, and we will belecue on him: Hee trusted in God, let him now deliuer him if he will haue him: for hee said he was the Sonne of God.* As if they had said: Is not this a notable deceiuer to say he was Gods Sonne, and now is in extreame danger, ready to perish shamefully, and no hope of any deliuerance? If hee were the Sonne of God, would he suffer him to perish? So it is his ordinarie temptation to any beleueer: Doeſt thou not see thy selfe poore and despised, in want and sorrow? Seest thou any one signe of Gods fauour? Art thou not depriued almost of all the pleasures of the world? Seest thou not that God cares for beasts and fowles, which he feedeth in due season, but thou art neglected?

Reasons. 1.

1. This comes to passe, because of Satans malice towards God himselfe; he would not onely falsifie his word, who hath said, that *No man knoweth loue or hatred by all the things afore him, Eccles.9.1.* but also impeach his prouidence and care ouer his children, who whatsoeuer their outward estate seeme to be, are still as deare vnto him, as the apple of his eie; and when they be as most vnknown, yet are they knowne.
2. Because of Satans malice to pietie and religion, which by this meanes he seekes to chase out of the earth: for the world keeps it vnder, and commonly it riseth to no great matters. Now if God respect it not neither, who would be godly? *what profit were it to serue the Lord?*
3. Satan herein hath much strength from our owne corruptions, and ploweth often with our owne heifers: for we desire rather to walke by sense then by faith: we hardly beleue without pawnes and pledges; euery man trusts his owne eyes, and thinks *wisedome good with an inheritance.* Hence his temptation finds the easier entrance and better entertainment.
4. Satan euer in these temptations hath a further reach then he shewes, namely that he may hence perswade men to some vnlawfull meanes to releue themselues, and better their estate; no longer to depend vpon God, who hath cast off the care of them; but to shift for themselues, and (as hee mooued Christ himselfe) to make stones bread.
5. Sathan hath gotten no small aduantage against Gods deere children by this kind of temptation, & brought them to take their owne wayes, as if God had quite forgotten them. *Abraham* thought God had left him to the cruelty of the *Egyptians*, and that there was no way to helpe him, but by lying,

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and teaching his wife so to doe also. *Lot* was so enuironed by the Sodomites, as to auoid their fury he saw no way, but to offer his daughters to their abuse and filthinesse. *David* was so hunted by *Saul*, as he must shift for himselfe by faining himselfe madde. An heart now cleauing vnto God, and resting in his assured loue and prouidence, would haue waited till God had come vnto it, and not turned it selfe to carnall counsels.

This condemnes their follie, who iudge themselues and others by outward things, which fall alike to all: who may see by this, what spirit it is that suggesteth them. It is a delusion of Sathan, and generall in the world, to make men deeme themselues and others happy, and in Gods fauour, because they prosper in the world, and Gods people infortunate, because the world crosseth them for the most part. For :

1. By this conclusion Christ himselfe the Sonne of God, who had all his fathers loue powred vpon him, should haue been most hated of his father, and a most vnhappy creature: He was in want of house, of mony, of friends, of food; the world had no malice in it, which was not cast vpon him: and he was not onely forsaken of men, but in such distresse on the crosse as he complained he was forsaken of God. And yet all creatures were not capable of that loue wherewith his Father loued him, when he loued him least.

2. Neither the testimony of Gods loue, nor the dignity of his children stands in outwards things, nor in the abundance of worldly comforts: for then the rich glutton should haue been far better then *Lazarus*; *Abraham*, *Isaac*, *Iacob*, who for famine were glad to flie their countrey, should bee in lesse grace with God, then the wicked Kings to whom they went. The Apostles, who were the lights of the world, who were in hunger, thirst, nakednes, buffeted, without any certeine dwelling place, reuiled, persecuted, accounted as the filth of the world, and the offscouring of all things, should haue beene in no better account with God then with men. The Saints in Heb. 11. 36. to 39. who were tried by mockings and scourgings, by bonds and imprisonment, were stoned, hewne asunder, tempted, slaine with the sword, wandred in sheep-skins, &c. beeing destitute, afflicted, and tormented, should haue lost both their dignity in themselues, and their fauour of God. But they lost neither of these: For the same text saith, that the world was not worthy of them, beeing men of

Use.

Outward things
make neither
happie nor vn-
happy: fowre
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such worth, and that by faith they receiued a good report, namely from God and all good men.

3. The beauty of Gods children is inward: that which argueth Gods loue, is the gift of his Sonne, faith, hope, a ioyfull expectation of the future inheritance. 1. Ioh. 3. 1. *Behold what loue the Father hath bestowed upon us, that we should bee called the sonnes of God.* In which words, the Apostle calleth our eyes backe from beholding earthly dignities and prerogatiues, which we are euer poaring into, and haue hawkes eies to see into the glory of the world: But hee would haue vs behold Gods loue in other things then these, namely in the inward notes and markes of Gods children. And here is a maine difference betweene that loue which comes from God as God, and that which commeth from him as a Father; between that which he bestoweth on his enemies, and that which he bestoweth on his sonnes; that which bond-children receiue, which are moueables, and that which the sonnes of the free-woman receiue: for this is the inheritance: let *Isaac* carrie that away, and no scoffing *Ismael* haue a foot in it.

4. Whereas Satan from crosses, losses, afflictions, anguish, and durable sorrowes perswades that men are not Gods children, the Apostle (Heb. 12. 6. 8.) makes a cleane contrarie argument, that afflictions and crosses are signes of Gods loue rather then of hatred, and markes of election rather then of reiection: *Whomsoever the Lord loueth, he chasteneth, and scourgeth every sonne hee receiueth. If ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.* And, 2. Tim. 3. 12. *All that will liue godly in Christ, must suffer persecution:* the world must reioyce, while they must be sorrowfull, and cannot but hate them because they are not of the world. It is the condition of Christizn hope, that those who will be conformable to Christ in glory, must be conformable to him in his sufferings.

Rules to withstand this dangerous temptation.

1. Rule. Labour to confirme thy selfe in the assurance of thy adoption, which Satan would haue thee stagger in, as Christ here: and if thou bee st assured thou art Gods child, it will drawe on an other assurance; namely, that God will be carefull of thee, to relieue thy want, and deliuer thee in thy distresse, whose loue surpasseth the loue of most naturall Parents to their children; as appeareth, Isa. 49. 15. Can they that are euill, giue their children good things? how much more shall God our heauenly Father

giue

Difference betweene the loue of God, as God, and of God as a Father.

Rules to confirme the heart in the loue of God, notwithstanding outward crosses.

giue good things to his children, which he seeth good for them? *Quest.* How shall I confirme my selfe in my adoption? *Ans.* By thy resemblance of God, as the natural child is like his naturall father. In *Adam* we lost the excellent image of God, let vs labour now to finde it restored in the second *Adam*. 1. Examine the life of God in thee, who art naturally dead in sinne: the breath of this life is heauenly thoughts, meditations, affections: the actions of this life are spirituall growth, and increase in grace and vertue; Christians duties in generall and speciall: the maintenance of this life, is the hungering and thirsting after the heauenly Mannah, and water of life, the word of God: the verie beeing of it, is our vni-on and communion with God by his Spirit, which is as the soule to the body. 2. Examine the light of God in thee: for he is light, and in him is no darkenesse; and if thou beest his child, thou art one of the children of light. As thou growest in vnderstanding what the will of the Lord is, so thou growest in this image, and art like vnto Christ thy elder brother, vpon whome the Spirit of wisdom and vnderstanding, the Spirit of counsell & strength, the Spirit of knowledge and the feare of the Lord doth rest, *Isa. 11. 2.* whereas on the contrary, these two things goe together; as in the heathens, darkenes of vnderstanding, and estranging from the life of God, *Eph. 4. 18.* Wouldst thou be confirmed in assurance that thou art Gods child? then labour for this part of his image, which is renewed in knowledge, wait at the gates of wisdom, shut not thy heart and eyes from the beames of this blessed light. 3. Grow vp in holinesse and righteousness, as God himselfe is not onely free from all euill, but infinite in goodnes, most iust, most holy: and as he letteth his light shine before men, so must thou let thy light shine before men, that they may see thy good workes, *Matth. 5. 16.* 2. *Cor. 7. 1.* cleanse you selues from all filthines of flesh and spirit, that ye may growe vp to full holinesse. This holinesse must not onely fence the heart from vncleannesse, but the eye, the eare, the mouth, the hands and feete, and all the members, when they be ordered according to the word prescribing rules for them all.

2. *Rule.* When thou feelest grudgings of diffidence arise, and Satan will vrge thee how thou canst thinke thy selfe respected of God, beeing beset with such a world of trouble, and almost drowned in a sea of vexations, without bottome or banke; Now call to minde and set before thee Christs blessed example, in whom as

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in a glasse, thou maiest see the sharpest of thy sorrows in any kind, not onely sanctified and sweetned, but mingled with admirable loue of his father. What euill befalls thy body and soule, or thy estate inward or outward, which hee hath not borne and broken, and yet neuer the lesse loued of his Father? Thou wantest comforts of body, house, land, meat, money; he had not a foot of land, not a house to hide his head in, not any money till he borrowed of a fish, not a cup of cold water till he had requested it of the Samaritan, who would giue him none. Thou wantest friends, respect in the world, yea where thou well deseruest, yea where thou mightest iustly expect it: Remember it was his case; his friends became his foes, his scholler a traytor, the world hated him causeless; he came to his owne, and his owne receiued him not; he was without honour in his owne countrey, he had euill repaid him for good; he wept ouer Ieruselems miserie, but Ierusalem laught at his. Thou wantest peace of conscience, canst not see a cleare look from God, ner feele any ease from the sting of thy sinnes, thy sorrowfull mind dries vp thy bones, all outward troubles are nothing to this: But remember that neuer was any so loaden with the burden of sinne as Christ, when his bitter torment expressed such words as these, *My God, my God, why hast thou forsaken mee?*

3. *Rule.* From these crosses, by which Satan would driue thee from God, labour to see how neare and graciously God draweth towards thee; and thus beate him with his owne weapon. 1. The Lord helpeth forward our saluation by them, beeing sower saucers to bring vs out of loue with our sweet sinnes, and of this euill world: plowing of ground kills the weeds, and harrowing breaks the clods: they be the Lords sharpe salues to draw out our secret corruptions, and the Lords sope to wash foule linnen white: they be the Lords vsuers to teach vs his statutes; to teach by a little smart both what thou hast deserued in the life to come, and what Christ hath suffered for thee in bearing the whole punishment of all thy sinnes; to teach thankfulness for contrary blessings; by pouerty, sickenesse, trouble, men learne to bee thankfull for wealth, health, peace: to teach pity and compassion towards the misery of others: to teach circumspection in our waies, and more care of obedience to all Gods commandements. 2. The Lord by crosses trieth and exerciseth the faith, patience, and sincerity of his seruants, whether they will hold out as *Iob*: for as a man by wrestling knowes his owne strength better then before, so is it

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Sundry waies of
God drawing
neere his saints
in their troubles.

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here. 3. The Lord is neuer nearer his children then in trouble, in fire and water, in fixe troubles and in seauen, to support them with strength and patience, to giue a blessed issue and vse, and turne it to his owne glory in their mightie deliuerance, and to their best; all things are turned to their best, to recompense their light afflictions with an eternall weight of glory. As Christ said of *Lazarus*, This sickenes is not to death, but that God may be glorified, Ioh. 11. 4. so we may say, This pouerty, losse, disgrace, &c. is not to the vtter vndoing of a man, but that God may haue glory in his deliuerance and glorification.

So much of the third drift of Satan in this first temptation: now of the fourth. In that the deuills last drift in it is, to haue Christ in his want and hunger, to vse an vnlawfull meanes of supplie, note, that,

It is an ordinary instigation and temptation of the deuill, or a deuillish spirit, to vse vnlawfull meanes in our want to help our selues. Because Christ had no ordinary meanes of getting bread, he must prouide for himselfe by extraordinary. Gen. 25. 29. 32. *Esaú* comes out of the field weary and hungry, and almost dead for meat: how must he supply his want? Sell thy birthright (said Satan:) and so he did. *Peter* was in great danger in the High Priests hall: how must he help himselfe out of their hands? Denie thy Master (said Satan,) forswear him, and curse thy selfe: and thus he gat out. *Saul* was in great straits, God was gone from him, he was not answered by *Vrim*, nor oracle: how shall he doe for counsell? he must goe to the witch of *Endor*: and so the deuill sends him from himselfe to himselfe who can tell him more then all his *Vrim*, his dreams, his Prophets. *Sarah* wanted a child, she had a promise of one, but she laught at that, Gen. 16. 2. yet must she haue one another way; she giues her maid to her husband, and she brings an *Ismael*, a mocker & persecutor of the promised seede.

1. Satan sees how easily he can weaken our confidence in God, seeing we are ready to trust more in the meanes then in God: he knowes our infidelity, which makes vs hastie, and soone weary of waiting. 2. Hee knowes how derogatory this is to the promise, truth, power, and prouidence of God, who can susteine his children aswell aboue meanes, without meanes, yea against meanes, as with them. His hand is not shortened that he cannot help. 3. He easily drawes on this temptation vnder a colour of

necessi-

Doctr. 4.

To vse vnlaw-
full meanes to
help our selues
is diabolicall.

Reasons.

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necessity, which we say hath no law, but falsly. Hence is the common speech of the world, to defend any iniustice, Why, I must liue, I must not put forth my wife and children to begge, I must so exercise my calling as to maintaine my wife and familie, I must vtter my wares though I lie, and sweare, and exact, and de-
ceiue: and so vnder a colour of good, and pretence of necessity, no wickednesse comes amisse in the course of ones trade.

Use. 1.

This teacheth vs to bewaile the pitifull estate of numbers of men, taken in this snare of the deuill: as,

1. Numbers of men oppressed with pouerty, because they say they must liue; they must liue in an vnlawfull calling, wherein they be slaues and drudges to euery mans sinne: such as are Players, Iesters, Wisards, Tumblers: such are schollers, who for pre-ferment runne into Popish countries, and betake themselues to Seminaries, & so become traytors. Yea those that haue no calling, must liue too: but how? by filching, stealing, or begging, as idle and roguish vagrants; and those at home whose extreame idlenes brings pouerty vpon them as an armed man. Or els by gaming, cheating, and by their wits. The whole course of all which, is but a prentiship to the deuill.

2. Others that exercise honest trades, but easily help them-
selues forward by swearing, lying, facing, false weights, mea-
sures, and trickes which they put vpon men: They neuer sticke for a penny-profit to hazard their soules: He is no quicke chap-
man, if he cannot lie for aduantage: neither can he be trusted vne-
lesse he sweare: he must sweare, or he must not sell: he must some-
times make the best of an ill bargaine, and with a little colour lay it vpon another mans necke: for why should he willingly wrong or vndoe himselfe?

3. Others a number, 1. who by misdemeanours haue brought iust reproach vpon themselues, and seeke to salue it by lying, fa-
cing, and shifting, and perhaps by worse meanes. This was the case and sinne of good *David*: he had corrupted himselfe with *Bathsheba*, he was afraid the adultery would come home to him, he sends for his worthy captaine *Uriah* to goe home to his wife, that so it might be couered; but when it could not that way, good *Uriah* must be slaine a *Dauids* a pointment, and so he would hide adultery by murder. 2. like vnto these are these, who hauing outragiously overshoot themselues in notable riots by word or deed, and being called to account for it, lay all the blame vpon

drunken-

drunkennes, a sinne indeed of strong burden, able to carrie away many sinnes vpon it; but neuer was any sinne lessened by another, but aggrauated, and the excuse is a confession of a double sinne, which in all true iudgement deserues double punishment. 3. seruants or children, who hauing committed a fault, hide it by lying, and so to auoide an inconuenience, runne into a mischeife.

4. Others, beeing sicke and diseased, are perswaded and resolved to goe to Wizzards and Witches, cunning men and women, and so get release by breaking the prison. A pitifull cure, when the deuill is the Physician. *Saul* neuer went to the Witch, till God was gone from him. And take this for a certaine conclusion; 1. Whosoever goeth or seeketh to a Witch, in losses, crosses, &c. let him boast as much as he will of his faith, it is but a Satanicall faith, a faith in the deuill, and not in God, by which the Witch workes all that is done. 2. The remedie is farre worse then the disease, seuerely reuenged on *Saul*, 1. Chron. 10. 13. and on *Ash*, 2. King. 1. 16. 3. The deuill hath got from them, that which he could not from Christ; namely, to vse another meanes of release then God appointed.

Some there be that are hearers of the word, yet if they see any person extraordinarily visited, will giue him counsell to seeke out to the cunning man. Is it because there is neuer a God in Israel? is this a small sin? By Gods law they ought to die that seeke to thrust a people from their God, and driue them to the deuill, Deut. 13. 10. But this is a greater sinne then that. Miserable comforters that wish them to goe to hell for helpe.

Let vs carefully looke to such rules as may keepe vs from vsing vnwarrantable meanes, and they are foure:

1. Consider that all meanes outward and ordinary are but seruants, to which God hath tyed neither blessing nor prouidence, further then he pleaseth, that our affections should not be tied to them, nor our eyes fixed on them, but on his hand who disposeth meanes to his owne ends. It was the sinne of the Israelites to limit the Holy One of Israel, namely to meanes, that when they sawe no meanes, they saw no God: whereas a heart loosed from the meanes, and rightly disposed to the author, doth not stint him neither to the *measure* of affliction, nor to the *time*, or *meanes* of deliuerance. *Iob* will nottie God to any *measure*, but commits himselfe wholly to him, saying, *If he kill me, yet will I trust in him.*

Use. 2.

4. Considerations to fence vs from vsing vnwarrantable meanes.

For the *time* of deliuerance, the godly commit it to God, in whose hand times and seasons are: the iust man that liues by faith, makes not haste, Isa. 16. 28. For the *meanes* of deliuerance, *Abraham* is secure of it, *My sonne, God wil provide*: he saw no meanes of the promise, if *Isaac* were offered, yet he layes him on the altar, on the wood, and receiues him from the dead.

Satan euer seeketh to blemish that good which he cannot hinder.

2. Consider, that any good thing is then beautifull, when it is compassed by good meanes. Satan euer aimeth at one of these two things, to hinder euery thing that is good, or, if he cannot do that, then to thrust it on by euill and vngodly meanes, that he may at least blemish that which he cannot hinder: and, if he cannot ouertake vs in the matter, yet to get beyond vs in the manner of doing it. We must therefore watch in both these, that what we do be warrantable; as to preserue our selues, and provide for our families: (He is worse then an Infidell that doth it not:) but withall know, that hee is no better then an infidell, that doth it by euill meanes, or after an vnwarrantable manner.

3. Consider, that there is no necessitie, if ordinarie and lawfull meanes faile, to vse vnlawfull. When men say, I must liue, and I must maintaine my family; here remember, that *must is for a King*, nay, absolute and vnlimited necessity is for the King of Kings. It is not absolutely necessarie, that thou liue, but so long as God pleaseth: yea, it is absolutely necessarie, that thou rather perish, and not liue, then breake Gods commandement. If thou perish for want of meanes, thou maiest goe to heaven as *Lazarus*, and exchange a miserable life with an happie: But if to keep thee from perishing, thou loose thy soule, this is to *leape out of the pan into the coales*. Thou therefore that must provide for thy selfe and thine, I tell thee, thou must doe it by a moderate and honest care, warranted by the word, and not shift and prole, as if all were fish that comes to net: that is all the necessity that God hath laid on thee, the other is suggested by Satan.

Three excellent properties of faith in want of meanes.

4. Labour to liue the life of faith, which will exclude such distrustfull thoughts and practises. For the propertie of faith is: 1. To beleue the promises of God, when we see the cleane contrary; as, when we feele our owne sinnes most, then most to beleue our owne iustification; out of the deep with *David*, yea out of the whales belly with *Jonah*, and in darkenes with *Iob* to see light. 2. To see things inuisible, to make things absent, present; yea God absent present, and to set him continually at the right hand. *Mo-*

ses feared not the wrath of the King, because he saw him that was invisible, Hebr. 11. 17. *Elisha* being in *Dothan* feared nothing, when his seruant cried out; because his eyes were open to see the Angels, as fierie chariots protecting him. 3. Faith is neuer so working as in perillous times, because then there is most need, most vse of it; then it sets it selfe a worke, and mingles it selfe with the promises of God, by which it quickens and puts life vnto a man, when he is halfe dead: as Psal. 119. 49. *Remember thy promise wherein thou hast caused me to trust: it is my comfort in trouble: for thy promise hath quickened mee.* Now it bestirres it selfe, to make Gods faithfulness and truth his shield and buckler. Notable is that example of the three children, Dan. 3. 16, 17. who were in present danger of their liues, and cast into an hote furnace: In this danger now their faith bestirres it to prouide for their safetie, not by any yeelding, or blanching, or buckling to the vniust command; but by furnishing their mouthes with a resolute answer, *Be it knowne to thee, O King, that we will not worship this image*; and by preparing their hearts (through their confidence in God, who was able to deliuer them) rather to yeeld themselves to the fire and raging flames, then to any part of that commandement. And were faith and Gods feare working in the heart, it would destroy false feares and infidelitie, which Satan preuaileth in mightily, causing men to seeke helpe by vnlawfull meanes, if the lawfull be neuer so little set out of sight.

Command these stones to be made bread.]

Here is an inference vpon the former words, *If thou be the Sonne of God*: vpon a true ground Satan raiseth a dangerous consequence: Christ was the Sonne of God: true. Must he therefore needs make stones bread?

It is an ordinary temptation of the deuill, to inferre mischieuous conclusions vpon true premisses. God had no respect to *Cains* sacrifice, as to *Abels*: Whereas now *Cain* should haue offered of the best, as *Abel* did; and haue brought faith with his offering, by which *Abel* offered a better sacrifice, Heb. 11. 4. Satan inferres vpon it, *Therefore kill thy brother*. *Saul* receiued no answer of God: that was true: but that therefore he should goe to the witch of *Endor*, was Satans inference, both against the law of God, and *Sauls* owne law. God is a mercifull God: a true premiss, and the scope of all the Scripture: but, that *Jonah* should therefore flie to *Tarsish*, and not goe to preach the destruction of

Doctr.

Satan inferreth mischieuous conclusions vpon true premisses.

Ninine, was a Satanicall inference. A man must pittie himselfe, and doe what he can to repell euill from him, and auoid danger: but that Christ should therefore not goe vp to *Ierusalem* to suffer, was a dangerous consequence of Satan in *Peters* mouth; whom therefore Christ calleth Satan.

Reasons. 1.

1. Satan is cunning, and seeketh by mingling good and euill, truth and falshood, to iustifie that which is false, and to draw it on with the truth. If he should neuer speake truth, hee could neuer deceiue halfe so much: therefore he speakes many truthes, to giue credit to his lies: and the same he hath taught all his agents. Doe we thinke, that a false teacher or heretike could do any great hurt, if he should not lay his leauen in a lump of truth? would not euery man at first reiect him, if he should bring neuer a true doctrine? but therefore, that his heresie may spread like a gangrene, he comes with a faire pretence of many truths which cannot be denied. Doe we thinke, that the Church of Rome should haue so preuailed in the world, or that Antichristian state should haue beene endured, or could any Papiist be suffered in ours or any well-ordered countrey, if they did not colour all their abominations and false religion with some generall truthes? if they should not in word and shew hold and recite the articles of faith and principles of our religion, concerning God in vnity of essence and trinity of person, concerning Christ, the Church, &c. were it possible, that any Christian state could beare them, while indeed and in truth they reuerse the whole foundation of religion, and are limmes of Antichrist? No, their deceit is a mysterie, and walks in darknes, and the maske and vizards of truth with pretence of holines, hath held the swords of Princes from them, which else had long since beene sanctified in their ouerthrow.

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Lying the deuils mothers tongue.

2. Satan can doe no other, who cannot speake truth for truths sake: for beeing a lyar from the beginning, he loues not truth, and therefore if he speake truth, it is to corrupt the truth, or to stablsh some lie. Lying is the deuills mothers tongue. *Ioh. 8. 1. Sam. 28. 17. 18.* Satan in the habite of *Samuel* spake many truthes; as, that the Lord had rent the Kingdome from him, and giuen it to *David*, (because he had so spoken he would doe it, and because *Saul* obeyed not the voice of the Lord, nor executed his fierce wrath against the *Amalekites*;) and that the Lord would deliuer him, and the *Israelites* into the hand of the *Philistines* the next day, &c. But all this was to feed *Saul* in his delusion, and hold him in

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his sinne, as though he were *Samuel*, as vers. 17. the Lord hath done it, euen as he spake by mine hand: and v. 19. to morrow shalt thou bee with mee, &c. So in the new Testament we haue the deuills confessing Christ to be the *Sonne of God*, the *Holy One*, the summe of the Gospel; and *Paul* and *Silas* to be the *seruants of the high God*, Act. 16. but both Christ and his seruants put them to silence, and would not haue them to speake the truth, because it was to depraue and slander the whole truth, as though Christ and his seruants had bene in league and agreement with the deuills, and so their doctrine had bene not diuine but diabolicall. Thus Satan like a barge-man looks one way, but rowes another.

3. Satan sees how our nature is easily carried through a generall shew of good or truth, to take in with it error and falshood hand ouer head, without triall or discerning: For though our blessed Sauour would not confound stones and bread, yet we easily take stones with bread, and serpents with fishes. The whole Masse-booke is but an heape of idolatrous prayers, and ceremonies: but yet because there is some shew of good in it, many Scriptures, and some tolerable and good prayers, with many deuotions, it is wholly receiued without triall, of millions given ouer to delusion.

4. Satan the prince of darknes can transforme himselfe into an Angell of light, 2. Cor. 11. 14. and the false Prophets will be confident that the truth is with them: *Zedechiah* will oppose *Micaiah*, and *Hanani* will smite *Jeremie*, and make yokes against the King of *Babels* yoke, Ier. 28. 11. The *Donatists* in *Africa* cryed out, that the sound Christians were traytors to the holy bookes, and themselues the defenders of them. The Papists at this day crie out with *Dioscorus* the heretike, I defend the opinions of the fathers, and their whole doctrine is condemned with mine.

Let vs learne to be wise and trie before we trust, not taking all things in grosse, but first examining and proouing them: Falshood carries often a shew of truth, and truth often couers falshood: no vice appeareth in his proper colour, but vnder the likenes of some vertue. The Romish whore of *Babylon* offereth not her wine of fornications in the barke of some poisoned plant, or shell of some poisonfull or venomous creature, but hath conueyed them all into a cup of glistering gold, Reu. 17. 4. and this hath entised the great ones of the earth, who gazed at the glister of the golden boule, but neuer looked what was in it: the glorious

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Vse. 1.

file of Catholike Church, Vicar of Christ, *Peters* successor, hath deceived such as liked not to trie before they did trust: and so hath vniuersality, antiquity, fathers, consent, and the like. *Eue* should haue examined the words of the serpent, and *Adam* the gift of his wife; and then neither of them had bene deceived. The builders of *Babel*, had they examined the motion before they had made onser, had auoided that confusiō. *Abraham* should haue tried the counsell of *Sarah*, before he had taken her maid into his bosome. This examination and triall by the touchstone of the word, will shew the inconsequence of such dangerous conclusions. How lamentably are many great wits and gifts giuen ouer in Popish countries for want of this sound triall, taking their religion by tradition, offering to the shrines of their forefathers, that often they can spend their goods and liues for it, as though it were the onely truth.

Use. 2.

Let vs labour to auoid these common darts, these falsly concluded conclusions which Satan seeks to haue vs assent vnto: It is a great subtilty of the deuill, by which he ouerthrowes many, and must the more circumspectly be watched against. See some instances of this his stratageme, in matters of faith, and of practise.

False conclusions in matters of faith.

I

I. In matters of faith: 1. In the Scripture it is a frequent ground, that God is mercifull: true, therefore (saith Satan) be bold in sinne, and deferre thy repentance; thou mayest repent when thou list. Here is a wicked inference indeede: for there is mercie with God, that he may be feared; and, Knowest thou not that the long suffering of the Lord should lead thee to repentance? 2. It is a true ground, that Christ died, and that for all, .i. elect and beleeuers. But Satan saith, Therefore what needest thou care? why shouldest thou be so precise? is not Christ a sufficient pay-master? Yes, but hee paid for none, but for those that walke not after the flesh, but after the Spirit, Rom. 8. v. 1. 3. It is a true ground, that a man must provide for himselfe and his family, or else he is worse then an infidell. Hence Satan collectts, Thou maiest be couetous, thou maiest scrape and scratch together any thing; an infidell is the worst in the world: and so he perswades a man, that all is fish which comes to net, and any winde good that brings gaine with it.

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False conclusions on true grounds in matters of practise.

II. In matters of practise, many wayes: 1. Thou art the Son of God, then make these stones bread, thou mayest be a little bolder then other, God will not be so angry with thee. Here see a

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plaine Satanicall inference : For the child of God must honour his Father, Mal. 1. 6. and feare to offend him. If I by profession draw neere vnto God, I must the more sanctifie my selfe, and grace my profession. 2. If thou beeest a man, a gentleman, a man of valour, do not put vp this wrong, but reuenge this quarrell: els euery one will point at thee for a dastard. Here is another deuillish conclusion: for a man must not step into the place of God, who saith, *Vengeance is mine, and I will repay*: and a Gentleman must be of gentle behauiour, not sauage, fierce, and cruell: a man of valour must passe by offences: *It is the glory of a man to passe by an offence*, Pro. 16. 32. 3. If thou beeest an honest fellow, drink, sit bare vpon the ground, and pledge so much to such and such a freind, drinke a health to that and the other boone companion. But the inference is like the former: it warres with honestie and ciuilitie, to drinke and swill till health bee drowned, and reason banished, and the partie sorted with the bruit beasts. 4. If thou beeest a good Catholike, a true Romanist, desie these heretikes, die for the Romish religion; but before thou dieest kill thy Prince, cut the throat of thy countrey, blow vp the Parliament-house, so shalt thou be a Martyr presently. But a true Catholike cannot be a limbe of Antichrist, cannot be a traytor, cannot be the deuils martyr; though a false Catholike, a false-hearted Romanist may be a foxe, a *Faux*, an incendiarie, a *Clement*, a *Rauillac*, a Catholike villaine, or vniuersall mischeife. 5. But thou art now in danger, therefore now deny thy profession, forswear thy religion, abiure Christ, at least cast one graine into the fire at the Emperours commandement. Here is an other deuillish conclusion vpon a true premise: for God bids mee in danger drawe neare vnto him, and not renounce him, or go further from him: Christ did not by any euill meanes auoid danger for me; and he hath said, he will denie him before men and angels, that shall denie him in this world. And the further from God, the nearer to danger. 6. Thou art a man of learning, and in a populous place, why, shew thy learning sometimes, and preach about the peoples capacitie; thou canst speake tongues, do so, and studie to be more eloquent. Here is Sathans Sophistrie and learning vpon the learned: the ground is often true, the inference false and dangerous: the Apostle *Paul* was a man of learning, and in a populous place at Corinth, but he thought nothing worthy to be known, but Christ and him crucified: neither stood his preaching in the enticing speach of mans wisdom, but in plaine eui-

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dence of the spirit, and in power, and that for good reason, 1. Cor. 2. 2. - 6. And can I thinke that Satan hath any care of edifying my people? 7. Thou art a man of knowledge and vnderstanding, why dost thou heare sermons so diligently, seeing thou knowest enough, yea as much as the Preacher can tell thee? A wicked inference of the Prince of darkenesse: for true knowledge empties the heart of pride and presumption, and the more I knowe, the more I had need be stirred vp to practise, that my stripes be not the more. 8. Thou art an ignorant man, thou vnderstandest not sermons, why then dost thou follow them, or read the Scriptures? A wretched conclusion: the more ignorant I am, the more I need vse the meanes of knowledge; the lesse I vnderstand, the more I had need be taught. But this ignorance is one of the cheife pillars of Satans kingdom. *Object.* These Preachers agree not among themselves, and therefore I will beleue neuer a one of them. *Ans.* Thou must search for wisdom as for siluer, and for vnderstanding as for gold. 9. Thou art a man of good conscience, of much integrity, aboue other Christians; and if thou beest so, then separate thy selfe from these mixed companies of godly and profane, *Come out from among them my people, least yee partake of their plagues;* separate from their preaching and prayers, from their fellowship and companie, from ciuilitie and salutation; thou maiest eat their meate, but say not grace with them; pray for them, not with them. Ah, but if my conscience be good, I must *not forsake the fellowship, as the manner of some is,* Hebr. 10. 25. as knowing, that such pure assemblies cannot be found vnder the whole cope of heauen.

And if we would fence our selues against these wicked inferences of Satan, we must carefully obserue these rules. 1. Beleue not euery spirit, but *prooue the spirits* whether they be of God, 1. Ioh. 4. 1. 25 goldsmiths separate gold and drosse, and examine euery peice of gold by the touchstone. 1. Theff. 5. 18. *Trie all things.* 2. Compare doctrines, and the reasons of them with the Scripture: if a doctrine disagree from any part of the word, it is erroneous and dangerous; as namely that of the reall presence, which impugnes the article of Christs ascension. 3. *Hold fast that which is good,* 1. Theff. 5. 18. When we haue considered and knowne truths, we must with *Mary lay them vp in our hearts,* to be readie to serue our vse.

Command these stones to be made bread.]

We haue considered the scope of Satan in this first temptation; which was, 1. to impugne the word of the Father, proclaiming

Christ

πάντα δοκιμάσεις.

τὸ καλὸν κατέχευε.

συμβαλεῖν ἐν τῇ καρδίᾳ.

Christ his Sonne. 2. to shake the faith of Christ. 3. from consideration of his present estate, to bring him to doubt of his Fathers providence. 4. to vse an vnlawfull meanes to releiue himselfe. We haue heard also what a dangerous inference he bringeth vpon a true ground. Now we come to the more speciall handling of the suggestion it selfe; wherein we shall see how cunningly Sathan conuaies it, and how instantly he followes it, implying in these few words; 1. that it is an easie thing: say the word, or *Command*, here is no labour: and beeing so easie, why should Christ sticke at it? 2. that it is now fit; here is an object ready, here be stones, *these* stones. 3. that it is harmlesse, onely a prooffe of the power of the Sonne of God, and in reason what should Satan haue gained by it? and Gods Sonne cannot sinne, nor God be angry with his Sonne. 4. that it is a necessarie thing: is it not necessarie for a man that is ready to starue, to eate and procure bread? If he will liue, he must eate. 5. that it is a glorious thing, to command stones: I say not *Pray*, (for by prayer as great things as this haue been done; the sea dried, fire turned into water, the Sunne staied in his course, to stand still, yea and goe backe) but *command* by thine owne proper power. 6. that it is a work of speciall vse, not onely for the releefe of thy selfe in this want, but to satisfie me; for if thou makest stones bread, I will confesse the finger of God, and beleue thy Fathers voice, that thou art the Sonne of God, and accordingly account of thee: and so shall all that shall come to the knowledge of this great and extraordinarie worke. 7. that it is not vnreasonable: to command a fewe stones to be made bread, will be no hurt to any man; and if thou wilt not transubstantiate many stones, turne but one stone into bread: so it is, Luk. 4. 3. *Say to this stone that it bee bread*, in the singular number; whereas it is probable, that at first he offered him many, or all the stones in the place, which *Matthew* recordeth: if Christ thinke that too much, he will be content that he turne but that one into bread, as *Luke* hath it. 8. the Sonne of God should demeane himselfe as the Sonne of such a Father, who is heire and Lord of all things: mee thinkes thy estate is not suited to thy person; and therefore by this action manifest that which thy estate doth not: and if thou dost not, giue me leaue to doubt of thy person, and take thee for an impostor.

It is an ordinary temptation of the deuill to shake the faith of Gods children, to mooue them to turne stones into bread: For as he dealt with Christ in want, Christ was hungry, and the deuill

shewes

8. things cunningly contriued in this one suggestion.

Doctr.

Satan ordinarily mooueth men to turne stones into bread.

shewes him stones, let him turne them into bread if he will: so is it with men who are tempted in like manner, if they be in want: Bread you must haue, What neede I tell you of so sensible a want? and therefore shift for your selfe, here be stones, at least one stone in time of need, turne it into bread, why to help your selfe you may vse a little extraordinary or vnwarrantable meanes. When Satan seduced *Eue*, he perswaded her to turne a stone, or rather an apple into bread: why, thou seest how God enuies your full happines, and doest thou beleue his word to be true? no, no, it is but to keep you from beeing as Gods, which, what an excellent estate it is, you now know not. *Esau* was very hungry when he came from his hunting, and he must die if he turne not a stone into bread: and as Satan neuer goes without his stones, that is, his objects, so there was a messie of broth readie, for which profanely he sold his birthright: I am almost dead, and what is the birthright to mee? *Saul* was extreemely haunted and vexed, and knew not what to doe with himselfe; God was so farre out with him as hee answered him no way; and now hee must get him to another patron, and who is fittest for him, who is gone from God, but the deuill? He must now seeke a familiar to answer him, 1. Sam. 28. 7. the stone is not far off, there is a witch at *Endor*, and he can eate no bread but from her hands.

There be two especiall reasons or occasions, whence Satan groundeth and followeth this temptation of turning stones into bread: 1. the auoiding euill: 2. the procuring of some apparent good; both which he knowes our hastie inclination vnto.

I. In auoiding troubles he layeth two snares, and hath two plots: 1. To turne stones into bread, by vsing some vnlawfull meanes. *Abraham* to saue his life may lie, and entreat *Sarah* so to doe. *David*, thou art in danger, flie to *Achish*, play the foole and dissemble, thou seest no way else left, deuise a way of safety beyond Gods. *Peter*, thou art now in the midst of thy Masters enemies, if thou turnest not stones into bread, and helpe thy selfe by lying, swearing, cursing, and denying thy Master, looke for no other then to die with him. Thou that art a poore man, seest hard times as if thou wert in a wildernesse, and here is nothing but stones, no way but to turne them into bread, thou canst not liue if thou dost not lie, or steale, or sweare, or be vniust; pouertie and danger shall come armed vpon thee. 2. If we cannot thus help our selues, but the euill continueth, then Satan solliciteth vs to re-

Snares laid by
Satan in auoi-
ding our trou-
bles.

pine and murmur within our selues. Psal. 116. 11. I said in my distresse, that all men are lyars: and 31. 22. I said in my hast, I am cast off: And this, to bring vs to disclaime confidence & waiting vpon God any longer; as *Iehoram* said, 2. King. 6. 33. this euill is from the Lord, and shall I attend any longer vpon him? Thus he daily shewes vs our crosses, as so many stones to moue vs to impatiencie, and gaine from vs our affiance in God, that hereby he may both pull and drawe vs from our strength, and help, and glory from God. Both these are apparent in this dart against Christ.

II. In the purchasing of some apparent good, he knowes the hast of our vnbeleeuing hearts aswell as in the former, and how easily we are brought to turne stones into bread. In the matter of the world, what a number of men are there of this trade, which we may fitly call the deuills Alchymistry? Some by extortion, vsury, and oppression makes stones bread; as many land-lords iust of the deuills last, that by racking their rents would haue the tenant get bread out of stones: nay not so mercifull as he; for no doubt, if Christ had made bread of stones, he would haue let him eate it; but so will not these, but eate vp bread, and sweat, and all. This is called bread of violence and oppression, Pro. 4. 17. and because beeing made of stones it is hard of digestion, it needeth a cup of wine, which is at hand too: for, *they eate the bread of wickednesse, and drinke the wine of violence.* Others by deceit and subtilty turne stones into bread, and glorie when they can goe beyond their brethren, by trickes of wit or cunning; and this seems to goe a step beyond the deuill, who would haue Christ turne stones into bread, that is, something into something; but these would turne nothing into bread, but onely liue by their wits. *Salomon* calls all bread thus cunningly changed, *stolne bread*, and *bread of deceit*, which seemes sweet in the mouth: but that ye may know whence it comes, he tells you that for all that it returnes to his former propertie: Pro. 20. 17. *The bread of deceit is sweet to a man, but afterward his mouth is filled with grauell.* Both these the Apostle condemneth, 1. Thess. 4. 6. *Let no man defraude or oppresse his brother in any matter: for the Lord is the auenger of all such.*

In procuring health in sicknesse, or helping our selues to recover our losses, he easily perswadeth vs to witches, sorcerers, and to try many vnwarrantable conclusions, and enforceth them strongly, perswading vs else that we shall miscarrie and perish

Numbers haue learned this trade of the deuill to make stones bread.

Use. 1.

Satan neuer
commeth with-
out one stone
or other.

by our owne negligence.

This shewes vs that Satan neuer comes without stones, that is, objects of his temptations; at least he hath one stone, which if he offer, he seemeth reasonable. Hee hath not onely a *Bathsheba* for *David*, but euery man hath his seuerall *Bathsheba*, some deare lust or other, which Satan will still be feeding his eyes and senses vpon: Nay, as Mar. 5. 5. in the parties possessed, he armed them with stones against themselves, and made them beat themselves with stones; so out of our owne scrip he fetcheth stones against vs, he knoweth the inclination of our wills, the streame of our affections, the constitution of our humours, the predominant desires of our hearts, and accordingly assaulteth vs. Nay, not onely in euill things, but in the best of all he wants not one stone or other against vs: Euen the tree of life it selfe (a sacrament of Gods covenant of life) will serue his turne; and he wisheth not *Eue* to eate all the apples on it, but seemes very reasonable while he offers but one. In comming to the word, and sacraments, and prayer, he is content if a man bring but one stone in his heart, one sinne, either hardnesse of heart, that the seed may fall in stony ground; or vnbeleefe (for how know you that this is the word of God?) or couetousnesse, which is as thornes to choake all; or malice and enuie (for then God will put none of his pretious liquor into such a fustie vessell:) or wandring thoughts, or dislike of the Preacher, or any other lust (though but one) he cares for no more.

We should therefore neuer goe without our fence in our owne houses, or in Gods houses, that we may escape the danger of this battrie. Yea, let vs watch Satan in base and despised things, as an apple, or a stone, in idle words or vnfruitfull speeches, in the matter of a pinne or any small trifling matter: for euen in these things he can get much aduantage, and sow discord between the nearest of all, euen the husband and wife.

Use. 2.

Satan lessoneth
men rather then
to want bread
to get it out of
stones.

2

3

This teacheth vs, that the scope of all Satans profers, is to make men earthly-minded: he cares not how much men be addicted to seek bread, yea he would haue the so eager of bread, as rather then want it, to get it out of stones: for 1. He would fill the heart with these base desires, that there might be no roome for better. 2. He knowes, that if he can make a man a seruant to the world, he cannot serue God: hee cannot serue two Masters commaunding such contrary things. 3. He knowes this runnes with nature, and

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in the channell of our corruption since the fall, to which we are easily perswaded, and very hardly (if euer) recovered backe againe. God in his word deales cleane contrary, and euery where reineth vs in, where Satan spurres vs forward: that cals vs out of the world, forbids vs to *seeke*, that is, immoderately the bread that perisheith; calleth vs to heavenly-mindednes; to conuerse and traffike in heauen: and send our affections aboue; to seeke after Christ the bread of life; to giue all diligence to make our election sure; to seeke the Kingdome of God. From whence, when we finde our selues strongly set vpon this world, with neglect of better things, to scrape and gather bread and things for the body, we must labour to espie Satans suggestion in it, together with our owne inclination to swallow downe all such temptations, and forthwith to cast our eyes vpon such Scriptures as may be back-biasses to our naturall motion.

Note the cold comfort that Satan affords his followers: when they need bread, he offers them stones, as with Christ here. Matth. 7. 9. what man is there among you, that if his son aske him bread, will giue him a stone? as if he had said, No father that loueth his child, can be so vnnatural: but Satan, who cannot but be an vn-naturall murderer, here for bread offers the Sonne of God a stone. It is cleane otherwise betweene God and his children: for if fathers which are euill, can giue good things to their children, much more our heavenly Father giueth good things to them that aske him, euen things according to their neede: Your heavenly Father knoweth that ye stand in need of all these things. If they haue need of Christ the bread of life, he giues them this bread of life: If they need the Holy Ghost, he giues the Holy Ghost to them that aske him, that is, not onely beginnings of grace, but increase of it in greater measure, and a comfortable feeling and fruition. If they need temporall mercies, he giues them more then they aske, as *Salomon*, yea aboue all they are able to aske or thinke. Who would not thinke himselfe happie to bee Gods fauourite rather then stand to the deuills wages, who for bread will reach him stones?

The way to get bread, is not at the deuills appointment to turne stones into bread, or vse vnlawfull meanes; but, 1. To feare and serue the Lord. Exod. 23. 25. If thou wilt serue the Lord thy God, he shall blesse thy bread and thy water: the good land and all the fruits of it were promised to the Israelites, so long as they were

homa-

Use. 3.

Satan alloweth
his seruants
stones for bread

Use. 4.

Gods way to
get bread, con-
trary to the de-
uils, in 3. things.

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homagers to God: no good thing shall be wanting to such, Psal. 34. 10. If we serue him, we shall neuer need turne stones into bread, euen as Christ here did not, who refusing Satans offer was refreshed of the Angels. 2. To liue in an honest and lawfull trade of life painefully: Gods ordinance is, that in the sweat of thy browes thou must get thy bread: the earth brings not forth so naturally now as at first, yet at first *Adam* must till the ground. 3. In our lawfull calling to depend vpon Gods blessing, which maketh rich, leauing all the successe to God: and this will make vs content with that estate which God maketh our portion by good meanes.

V E R S . 4. *But he answering said, It is written, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

IN this answer of our Sauour repelling the Tempter, 4. things are to be considered: 1. the manner. 2. the affection, negatiue, *But.* 3. the matter of it, a testimony of Scripture, *It is written.* 4. the parts of this testimony: 1. negatiue: *man liues not by bread onely:* 2. affirmatiue, *but by euery word that proceedeth out of the mouth of God.*

I.

The manner and quality of. the answer appeares in the whole answer, that it was 1. a reasonable, 2. a meeke, 3. a modest answer.

First, it was a reasonable answer: our Lord did not shake off the Tempter without an answer, though he deserued none; but, to shew that he did not refuse the motion, of a wilfull minde, but vpon iust ground, he makes him a sufficient answer: whence our Sauour would teach vs, that

Doctr. If we be to deale with our most deadly aduersaries, suppose them as malicious as Satan to Christ, yet we must doe nothing, nor speake nothing of a wilfull minde, but take the guide of reason, and the ground of conscience with vs. For, 1. the will of man not ordered by reason, is like a wilde colt without a rider, most vntamed and vtractable, most hatefull to God, and most hurtfull to men: and a note of man reserued to the iudgement of the great day to be punished, is, to be presumptuous and stand in his owne conceit, 2. Pet. 2. 10. 2. Reasonable men must haue reason for their actions at the least: for herein is a difference between

Christians must
be reasonable
to most vrea-
sonable aduer-
saries.
Reasons, 1.

the

the beasts and men, they are lead by sense and appetite, but men by reason, from which if men depart, they degenerate into beasts, beeing *lead with sensuality*, 2. Pet. 2. 12. 3. Our Sauours example carrieth vs further, that we should not onely be lead by reason in our affaires, but by reason sanctified and renewed, reason directed by the word: and this not onely here, but in all his course of life: Mar. 10. 40. when he refused the vnreasonable request of the sons of Zebedeus, he gaue a iust reason, saying, *It is not mine to giue, but shall bee giuen to them for whome it is prepared*: I must not giue the cheife seats in my Kingdome according to kinred and affection, but according to my Fathers election.

When he rebuked *Peter*, and called him Satan, he giueth a reason for such vnwonted sharpenes; *For thou art an offence unto mee, thou fauourest not the things of God*, thou wouldest hinder mans redemption, and Satan could haue done no more, Matth. 16. 23. Act. 1. 7. when the Disciples would knowe of Christ at his ascension, when he would restore the kingdome to Israel, he denies their request, and giues a reason, *It is not for you to know this, my father hath put times and seasons in his owne power*: yee haue another taske, to be witneses to me, &c. intend this, looke to your Apostleship.

Use. This reprooues the frowardnes and vnreasonable wilfulness of men, and especially in their dealings with their aduersaries, taking violent courses, not respecting conscience, religion, nor reason it selfe, but standing vpon their will, and saying, This I will doe, let see who shall hinder me, and let him vndoe it if he can. Now perswade this man, Oh, but let not passion guide you, but shew your selfe a man, cast away this impotent and womanish reason, to such as are bruitishly destitute of reason, I will because I will; No, he is an enemy to all your perswasion, his will outrunnes his wit and reason, his lust is his law, his conscience, and his religion. But if any thing can reclaime such a man, if he bee not rather an heathen then a Christian, let him set Christs example here before him, who would not be wilfull without reason to the deuill himselfe in a most deuillish motion; and wilt thou to thy brother, to thy neighbour, yea to thy wife, children? &c. Either set thy selfe to walke in thy Lords steps, or get thee another Master.

Secondly, this answer of Christ was a most meeke answer. Christ was omnipotent, able with a becke to haue confounded the deuill; he might by his power haue driuen him backe to hell, and made

him

Five reasons of
Christs meek-
nes to Satan.

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Christians must
ouercome ad-
uersaries, rather
by patience the
by power.

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3

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5

him actually know and confesse he was the Sonne of God ; but he would not for sundry reasons : 1. To teach vs, that (as he did) we must rather ouercome Sathan by humilitie and patience, then by power; as Christ obtained his full victorie not by maiestie, but by abasement and passion. 2. To teach vs, that when we suffer indignity and wrong of euill men , as Christ here of the euill one, wee should rather turne our selues to doctrine , and conuincing them by the word, then to reuenge : so did Christ. 3. That wee might hence knowe the power of the word of God, a part of our spirituall armour, euen the sword of the Spirit, put into our hands by God to foile and vanquish him by : for the whole combate of Christ was exemplary, nay he sustaines here our person, and weilds our weapon for vs. 4. Christs humilitie and meekenes was now a fitter weapon then power and glorie, in two respects : 1. to the greater vexation of the aduersary, who thought himselfe so strong and cunning, as no flesh was ever yet able to resist him , onely he knew God had him in chaines; but now he is foyled by the seed of the woman, by the wisdom and weakenes of Christ as man, and not by his diuine power as God. 2. Christs meeknes lets him goe on, and passe through all his temptations, to his greater and viter overthrow and silence: for if Christ by his diuine power had cut him short at the first, hee would haue said, that God fearing his weakenes would not suffer him to be tempted, or not to abide in temptation : Now his mouth is shut , Christ the sonne of man foyles him. 5. To comfort vs : 1. By shewing vs that there is something else besides diuine power, to ouercome all hellish and Satanicall power withall : for else we that want diuine power, and are weaker then water, could haue small comfort: but now we see Satan may bee ouercome of weake men , by the meanes that Christ vsed, as fasting, prayer, and the word of God. 2. By perswading vs, that if Christ in his humility and abasement could encounter and foyle Satan, much more can he now helpe vs, beeing in his glorie and exaltation. If he can rescue vs out of the mouth of the roaring lyon, when himselfe is as a lamb before the shearer, much more when hee shall shew himselfe the mighty lyon of the tribe of Iudah. Hence note, that

Doctr.

Christ not so
rough with Sa-
tan as with
some wicked
men, nor as with
some of his
deare Disciples

Christ cut not Satan here so short as he did sundry wicked men, nay as he did some of his beloued Disciples, *Peter*, how sharply was he checkt for dissuading Christ from Ierusalem? and, Ioh. 21. 21. when he asked curiously concerning *Iohn*, what he should do;

Christ

Christ said, What is that to thee? so he might haue said to Satan, What is that to thee, whether I be the Sonne of God, or no? but he doth not.

1. Not because he loues his disciples and Gods children worse then Satan, but because the deuill and wicked ones must be let go on to the height of impietie, as Satan here: and *Judas*, how patiently did Christ beare him all the while; yea at his apprehension calling him friend? they goe on to confusion without checke or bands almost in their life and death: But he will take vp his children in the beginning, they must not bee let runne too farre, as good Parents reclaime their children timely.

Reasons. 1.

2. God declares his power in taking the wicked at the height, as *Pharaoh*: Rom. 9. 17. for this cause haue I stirred thee vp, that I might shew my power in thee, and that my name might be declared to all the world: if *Pharaoh* had been taken at the first, the Lord had neuer had such glorie of his ouerthrowe.

2

3. The Lord hereby declares his long patience to vessels of wrath, Rom. 9. 22. all which bountifullnesse and patience, because they abuse, and are not lead to repentance by it, they are excused and condemned iustly, as hauing heaped coales of wrath on their owne heads. Who could so long haue endured *Pharaoh*, but patience it selfe?

3

4. The Lord hereby declares the riches of his glory vpon vessels of mercie, whom he hath prepared to glorie, Rom. 9. 23. for as he hath prepared them, that is, decreed to glorifie them, so hee daily prepares them to glorious vses, as we doe our vessels by rubbing and scouring, separating corruption from them, and the rust of sinne by his rough handling them, iudging them in the world, not to condemne them with the world.

4

If the Lord be not so quicke with thee in his corrections as with others, thou hadst need be the quicker with thy selfe to iudge thy selfe, and see what estate thou standest in, that thou be not in the vpper staires and roome of sinne. Take heed of thy selfe, when God lets thee alone to thy selfe. The greatest iudgement of all, is, not to be iudged at all. When a man hath cast off his sonne, and lets him runne his owne riotous wayes, as carelesse what becomes of him, it is a certaine signe he shall neuer enjoy his land: so is it with God, and the sinner pacing on without controule in his sinne.

Use. 1.

The greatest
iudgement of
all, not to be
iudged at all.

If Christ be thus meeke and patient with Satan himselfe, and

Use. 2.

God vse so great patience to vessells of wrath, this commendeth vnto vs the grace of meeknes towards our brethren much more. 1. This is the commaundement of our Sauour, who was a speciall Schoole-master of meeknes, *Learn of mee, for I am lowely and meeke*: He was herein testified to be the Sonne of God, because the Spirit descended on him in the likenes of a meeke and harmlesse doue: and thus we must testifie our selues the Sonnes and children of God, by the lighting of the same Spirit of meeknes vpon vs, Gal. 6. 2. 2. A meeke spirit is much set by of God, and preferueth peace with men, by soft answers and readines to forgiue and passe by offences.

Vse. 3.

This reprooues men of a fiery and furious disposition, men as meeke as rough *Esau*; right *Ismaels*, their hand is against euery man, and euery mans hand against them, like *Lamech* who if he be prouoked, will reuenge a word with a blow, a scoffe with a stab. But others, let them alone, offend them not, you shall haue them meeke enough, tractable enough: but moue such a one but a little by a word, or the least neglect as may be, Oh he is presently as meeke as *David* at *Nabals* churlish answer, he will kill and slay, euen all, presently in his hote blood. But is this Christian meeknes, to be so boisterous like a sudden winde, which thy selfe scarce knowes whence it is or whither it tends? no, but a brutish meeknes; for euen the beasts will scarce stirre vnprouoked; nay we say the deuill is good so long as he is pleased; and thou art good no longer. But thou that art so impatient, and thus betrayest thy meekenes toward thy brother, what wouldest thou doe, if thou hadst the deuill in hand, as Christ had here? Also this makes against railers and scoffers of others: for Christ railed not on the deuill himselfe, nor would ouercome him otherwise then by humility.

Christs answer
most modest.

Thirdly, this answer of Christ was a most modest answer. Satan would haue him confesse himselfe the Sonne of God, this he denieth not, nor yet affirmeth, but modestly acknowledgeth himselfe a man, *Man liueth not by bread onely*. The like wee may note elsewhere, beeing called to his confession before the gouernours; If he were the King of the Iewes, Matth. 27. 11. If he were the Christ, Luk. 22. 67. If he were the Sonne of God: he did not directly affirme it, but either, Thou sayest it, or yee say that I am, not denying, but modestly assenting: and ordinarily he called himselfe the sonne of man, not the Sonne of God: teaching vs by

his

his example, when we speake of our selues, to speake modestly. *Paul* beeing to speake of great things of himselfe, speaketh all in anothers person, 2. Cor. 12. 2. I know a man in Christ about 14. yeares agoe, &c. taken into paradise, &c. and *Iohn*, speaking of himselfe, saith, And when Iesus saw his mother, and the Disciple whome he loved: and, who leaned on Iesus at supper, chap. 19. 26.

Alas how farre are we degenerate from this our patterne, who if we but the sonnes of meane men, we will stand vpon it much more then Christ did vpon beeing the Sonne of God? we will pride it out, and ruffle, and bragge, and beare our selues vpon our ancestors, if they be stept but one steppe above the lowest: Christ, whē he had good occasion, would not scarce professe himselfe the Son of God, beeing of another manner of spirit then that which breathed out that bragge in the temptation afterward, *All these will I giue thee.*

Now to come to the second point in the answer, namely the affection,

But Iesus answered, and said,]

The coniunction discretiue sheweth our Saviours disagreement from Satan, and that his answer is negatiue to the temptation: for although Christ both might by that miracle of turning stones into bread, haue shewed himselfe the Sonne of God, and now needed bread beeing hungry, yet he would not yeeld to Satan.

Quest. But seeing Christ, who as God could haue turned stones into tonnes of *Abraham*, could much more turne stones into bread, so easily by his word (for if he had spoken to the stones, as Satan desired, certainly they would haue had eares to heare him:) why would he not doe it? what hurt had it beene? *Ansiv.* 1. Miracles must confirme faith in beleeuers vnto saluation, Ioh. 2. 11. but Christ knew the deuill could not beleeue, if he had all the miracles in the world. Besides, he had euen now heard the Fathers voice, testifying Iesus his beloued Sonne; and Christ knew, if he would not beleeue the fathers voice, he would not beleeue for the sonnes miracle. 2. Christ would not by this miracle giue the least suspition, that either he distrusted his Fathers seasonable prouidence, or that hee would depend for his preservation vpon the meanes, but vpon his Fathers word; he was in his Fathers worke, and lead by the spirit into the wildernesse, and therefore knew he should not want necessaries. 3. It was an vnseasonable motion, it

Note.

II.

Why Christ
who could
turne stones in-
to bread would
not. 5. reasons.

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was now a time of humiliation, of temptation, of affliction, wherein it was fit to auoid all shew of ostentation, which was the scope of the temptation: for Satan would onely haue him to shew what he could doe for a need, for a vaunt of his power. Now in a time of serious humiliation to aduance himselfe by a miracle, had been as seasonable as sinow in haruest. 4. Christ would not giue the least credit to Satan, nor doe any thing at his desire, were it good and profitable which he suggesteth: for his end and issue is euer wicked and deuillish: yea, he would shew, how he contemned the will of the tempter; for he is not ouercome, vlesse he be contemned. 5. Christ Iesus beeing the wisdom of his Father wel knew, that Sathan grossely dissembled with him: for he spake as if hee wished well vnto him, and would haue his hunger satisfied: but could he indeed respect the releefe of Christ? did he desire Christs preseruatiō and welfare? knew he not that he was the promised feed, that must breake his head, and destroy his works? and therefore seeing Christ knew, that Satan must needs seeke his destruction in all his attempts, he had iust cause to yeeld to none of them all, though they seemed neuer so beneficiall.

In that Christ here would not make his Diuinitie known to Satan, neither by word nor miracle, we may note, that

Doctr.

Christ reuealeth himselfe only to such as make right vse of him.

Christ will not purposely make himselfe knowne to such as hee knowes will make no right vse of him. Luk. 22. 8. when *Herod* saw Iesus, he was exceeding glad: for he had heard many things of him, and hoped to haue seene some miracle: But Christ would not worke any signe in his presēce, because he had wrought workes enough already to prooue him the Son of God: neither was it fit to prostitute the power of God, to the pleasure of a vain man, who would haue made no right vse of it. Matth. 12. 39. this euill and wicked generation seeketh a signe, and none shall be giuen them saue the signe of the Prophet *Iouah*. Why? had they not infinite signes and miracles both then and afterward? Yes, but they had none such as they would haue: for they would haue some extraordinarie signe; as Matth. 16. 1. *Master, shew vs a signe from heauen:* as if they had said, Either cause the sunne to stand still, or go back, as in *Ioshuahs* and *Hezekiahs* daies; or the Moone to stand, as in *Aielon*; or call for an extraordinarie tempest of thunder and raine, as *Samuel* did, which made all the people to feare the Lord and *Samuel* exceedingly, 1. Sam. 12. 18. or call for fire from heauen as *Elijah* did. These and the like they thought befitting men of God:

as for turning water into wine, restoring of sight and legges, &c. those they saw little power in. But why would not our Saviour giue them such a signe as they desired? Surely he had iust reason, the same in this our doctrine; for they did not desire it for a good end, but (as Luke saith expressly) *to tempt him*: not to helpe their infirmities, but to feed their curiositie: neither to increase and strengthen faith, but to nourish their infidelitie. For had that bin their end, had they not beside the doctrine of the Prophets, and the fulfilling of the promises, the blessed doctrine of the Sonne of God, of whom some of themselves said, *Neuer man spake like him*; and for the confirmation of that, many and mighty powerfull miracles, which were signes from heauen, shewing that he was from heauen? And yet for all this they beleueed not.

So, Matth. 27. 42. the high Priests, Scribes, and Pharisees said, If he be the King of the Iewes, let him come down from the crosse, and we will beleue him. No doubt, Christ could, but he would not; not onely because it was an houre of darkenes, but because he knew they would neuer haue beleueed him: Psalm. 22. 22, 23. I will declare thy name to *my brethren*, to the seed of *Iacob*, to *Israel*.

1. This practise of Christ is answyerable to his precept, Matth. 7. 6. *Cast not holy things to dogges*, nor pearles before swine. By *holy things* and *pearles*, are meant the things of Gods Kingdome, Christ and his merits, &c. so called, both to shew the excellencie of them in themselves, being aboute *all pearles*, Pro. 3. 14. as also our dutie, to prize and lock them vp in our hearts, and keep them (as we do our pearles) safely in our memories. By *dogges* and *hogges*, are meant malicious and obstinate enemies, conuicted of enmitie against Gods word, of whose amendement there is little hope: euery man naturally is an enemy to God and his word, and so a dog and a swine; as Christ called the heathens and Gentiles, *It is not lawfull to take the childrens bread, and cast it to dogs*. Now to such as these we must preach and offer the Sacraments, yea Christ offered himselfe and came to call sinners: but when his word and miracles were reiected, and himselfe euill intreated, as among the Pharisees, then saith Christ, *Let them alone, they are blinde leaders of the blind*.

2. Christ shewes himselfe vnto none but such as he loueth, and loue him, Ioh. 14. 21. and this was the ground of *Indas* his speech, *Lord, what is the cause, that thou wilt shew thy selfe to vs, and not to the*

Reasons. 1.

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world? the world sees him not; for none seeth him but to whome he sheweth himselfe; and he sheweth himselfe to none but such as loue him; and none loue him, but such as loue his word, and keepe it, vers. 23.

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3. This was one cause, why Christ spake so many things in parables, that such as would be blind might not see; and such as would not make a right vse of his holy doctrine, might not vnderstand, Matth. 13. 13. For many that heard them, let them go without further question in a carelesse manner, whereas the disciples of Christ inquired of him his meaning, and one learned of another; and so that which for the difficultie draue others away, became in this manner of teaching, much more easie and familiar, yea much more perspicuous and cleare then any other.

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4. Neuer could extraordinarie means, conuert such as beleeued not the word, the ordinary meanes: and therefore Christ neuer or seldome gratified the Scribes and Pharisees with miracles or extraordinarie meanes, because they resisted his doctrine, person, and workes: or if any wicked men saw any of his mighty workes and miracles, they saw not himselfe in them; as *Pharaoh*, what a number of miracles saw he? yet he was neuer the better, he would not acknowledge God nor his seruants: and in the wilderness, they who saw miracles euery day and moment, yet not beleeuing the word of God in them, were neuer the better; the arme of the Lord was not made bare vnto them.

Vse. 1.

Ignorant persons, that knowe not Christ, nor desire to knowe him, are in a wofull estate, beeing such as Christ counts vnworthy to reueale himselfe vnto: and therefore he either keeps the means from them, or leaues them without grace to make an holy vse of them.

Vse. 2.

Numbers of me
to whom Christ
neuer reuileth
himselfe.

In worse case are they that haue the meanes, and yet no tast of them, no reformation by them: their couetousnes, their pride, their drunkennesse and vncleannesse will not be left; as many that come to Church to heare the word and receiue the Sacraments, and yet are no better then dogges and swine, and altogether vnreformed in their liues and courses. Some draw the word of God into question, and would be taught by Angels, or miracles, as *Satan* here: but Christ will not make himselfe knowne to them no more then to him: so saith *Abraham* to *Dives* in hell, when he denied his request, They haue *Moses* and the *Prophets*; if they will not beleeue them, neither would they beleeue if one should

rise

rise from the dead. Some are resolved to live as they list, let the Preachers say what they can: whereas he that is in Christ, to whom he reveales himselfe, is a new creature: for Christ speakes to the heart, not to the eare onely. Others say, they are decreed to life or death, and therefore, doe what they can, they cannot change Gods minde, and hence neuer goe about to change themselves: But, had Christ shewed himselfe to these, he would haue directed them to the meanes of sauing knowledge, namely to the Scriptures which testifie of him, Ioh. 5. 29. and to faith, which vnites to him, and to the fruits of faith, which testifie the truth of it, to his glory and their comfort. Others will be saued by faith alone, and by a profession of the Gospell, and so neglect the workes which iustifie it, and the power of godlines: whereas, if Christ in the Ministry had reuealed himselfe to such, he had quickened their faith, and not left it as a carcase: for faith without workes is dead. Others, poore simple people, will be saued by mercy alone, and neuer labour for knowledge, faith, or true feeling of their owne estate, and care not how sinne abound, that mercie may abound much more: But, had Christ met with them, he would let them see their misery in the causes and effects, and teach them to hunger after mercie in the meanes, and, hauing obtained it, to goe and sinne no more, least a worse thing follow.

Others, disclaiming the doctrine of mortification, and selfe-deniall, therefore dislike the word as too strait a doctrine, stripping them of their pleasures and profits: and hence some hold on in their lusts, some returne with the swine to their wallowing in the mire, they cannot die to sinne, they cannot liue without laughter, mirth, and sports: Whereas, had Christ reuealed himselfe vnto them, hee would haue taught them, that his yoke is an easier yoke then the yoke of sinne, and that there is no sound comfort but in mortified affections and actions.

Whosoeuer would haue Christ reueale himselfe fully vnto him, must labour to be thus qualified: 1. He must be humble: for he teacheth the humble in his wayes, Psal. 25. 9. but the proud he sends empty away; as raine makes vallies fruitfull, but falls off the mountaines, which are therefore barren. 2. He must long and desire to meet Christ in his ordinances: for Christ is the scope of the word and Sacraments: therfore desire to know nothing but Christ crucified; goe to the tents of shepheards where he hath told thee

Vse. 3.

Three properties of such as to whom Christ will make himselfe knowne.

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thou shalt meet him. And this desire, if it be sincere, will vent it selfe in earnest prayer, to be taught of God, *Teach me thy statutes, Oh open mine eyes*, that I may see the wonderfull things of thy law. And it hath a promise to be answered, Ioh. 14. 21. I will loue him, and shew my owne selfe to him. 3. He must haue a conscionable indeauour and industrie to obey that part of Gods will, which he reuealeth vnto him: Ioh. 7. 17. If any man will doe his will, hee shall knowe whether the doctrine bee from God or no.

III.

The third part in the answer, is, the matter of it, a testimony of Scripture,

It is written.]

Christ might haue oppressed the deuill by his diuine power, but, beeing as man to be tempted, he would as man ouercome: 1. to magnific mans nature. 2. to torment Satan the more: and 3. to teach vs how to ouercome him. And by this his practise he giues to vnderstand, that,

The word written is a chiefe part of our spirituall armour to foyle Satan by; yea indeed the principall weapon of our spirituall warfare is the word of God.

1. Eph. 6. 17. Take vnto you the sword of the Spirit, which is the word of God: and therefore, as a *sword*, it serues 1. to defend vs: 2. to wound Satan: 3. to cut asunder all his temptations: so it did serue Christ here. Neither is it a carnall weapon, but *the sword of the Spirit*, that is, a spirituall weapon as the fight is spirituall, not made by man, but tempered, framed, sharpened, and put into our hands by the Spirit of God himselfe: for whose word else is it? or whence hath it power but from Gods Spirit? Reu. 1. 16. It is called the two-edged sword, which goeth out of the mouth of Christ: because it is sharpe and piercing, to wound all his enemies: it pierceth to the very bones and marrow. With this sword he slayes the wicked, Isa. 11. 4. with this he visiteth *Leuiathan*, and slaies the dragon, that is, the mightiest enemies of his Church, Isa. 27. 1. with this sword he consumes Antichrist, 2. Thess. 2. 8. and with this sword he foiles the deuill here: with the same he slaies corruptions, and Satanicall temptations in the hearts of his owne children.

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2. This part of our armour was signified by the *shields*, wherewith *Salomons Temple* was hanged, Cant. 4. 4. and by the *smooth stones*, whereby *Dauid* smote the Philistim, 1. Sam. 17. 40. here

the

Doctr. 1.

The word is a
principall wea-
pon of our spi-
rituall warfare.
Reasons. 1.

the sonne of *David*, and *Dauids* Lord, smites the *Goliath* of hell with a deadly wound: *Sauls* armour is here refused, worldly weapons, wise some, and subtilty, and one stone is taken from the fountaines of holy Scripture, out of the bagge of his holy memory, and by it Satan falls. Yea, it is the armory of the Church, whence all other parts of Christian armour are to bee had.

3. All the contention and fight of Satan, is to fasten some error and falshood vpon vs: now therefore the onely fence from error, is to be girded with the girdle of truth: now the title of truth is often giuen to the word of God, Psal. 19. 10. *the iudgements of the Lord are truth*: and Ioh. 17. 17. *thy word is truth*: to shew, that so long as we hold to the word, we are sufficiently armed against all falshood and error, both in iudgement and practise. And the like may be concluded from that it is called light, discovering and chasing before it all mists and darknes.

4. The word is a *complete armour*, couers euery part of the soule, giues fence, and direction to the minde, vnderstanding, memory, thoughts, all the affections, and all the faculties of the soule: it couers euery part and member of the body, teacheth the eye to looke, the eare to heare, the tongue to speake, the feet to walke: it directs vs in all our conuersation and actions of life towards God and men, euen to all conditions of men, superiours, equalls, inferiours, poore and rich: further, it guideth vs in all conditions of life, in all times, in all places, in all ages, prescribing rules to children and men, young and old; in all exercise and vse of things indifferent, as meat, drinke, apparell, recreation: in a word, in all things concerning this life, or the life to come. So as here is a sufficient defence for all occasions.

5. Neuer did any man receiue any hurt from Satan, or his own corruptions, or from this euill world, but either because he did not draw out this sword, or did not rightly vse it. What other was the cause of the deadly wound of our first Parents, and ours in them, but that they drew not out this sword of Gods word, but suffred the serpent to wring it out of their hands? How could *Peter* haue beene so grievously wounded in the High Priests hall, but that he forgot the word of Christ, which had admonished him of it, the power of which was such as it healed his wound as easily as it had done *Malchus* his eare, which he had struck off; and therefore wanted no power to haue preserved him, if he had remem-

bred

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The word a
complete ar-
mour,

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bred it? What a fearefull wound befell *Lots* wife, because shee cast off this armour, and forgate the word charging her she should not looke backe? The like of *Salomon*, all his wisdom could not fence him if he cast off the word of God, which had charged him not to meddle with outlandish wiues; but neglecting that, must fall by them.

Vse. 1.

Papists by suppressing the scripture, wring the weapon out of mens hands.

This is a confutation of Romish teachers, who disarme men of the Scriptures, and wring this speciall weapon out of the peoples hands: common people may not haue the Scripture in their vulgar tongue; for this (saith *Harding*) is hereticall. But this place is sufficient to prooue the contrary: whence I conclude thus: The weapons whereby people are fenced from Satans temptations, are not to be taken from them; but the Scriptures are the weapons of defence against Satans temptations: and againe, If all the common people be assaulted and wounded, and all haue to doe with Satan, then all haue need of this fence and couer against this most capital and deadly enemy: But the assault is made against all, and Satan seekes without exception whom he may deuoure; and therefore all without exception need the fence of the Scriptures. And further, Whosoever turne the people naked vnto all Satans temptations, and disarm them so as they cannot but be overcome, are guiltie of all the wickednesse of the people, to which Satan draws them; and also of their destruction, vnto which they bee drawne: But Popish teachers by destituting the people of the Scriptures, turne them naked into temptation, and disarm them; and therefore are guilty of all their sinne and damnation.

This practise, against the scriptures.

But this practise of theirs is, 1. Against the Scriptures: for God would therefore haue the Scriptures written, and commended to men in their owne language, not onely for the learned, but vnlearned also, that it might be familiar to all sorts of men. *Deut. 31. 11, 12. Thou shalt read the words of this Lawe before all Israel, that they may heare it, and learne to feare the Lord:* and he names their men, and women, children, and strangers. *Obiect.* But this belongs to the Iewes alone. *Answ.* No, the reason is perpetuall, all of all ages must feare the Lord; and therefore haue the meanes, the word of God. *Ierem. 36. 6. Ieremie commaunded Baruch, to read the word of the Lord in the hearing of all Iudah, and in the audience of the people. Ioh. 5. 39. Search the Scriptures.* *Obiect.* Christ spake to the learned, the Scribes and Pharisees. *Answ.* But the reason of the precept belongs to all, who desire life eternall. *Col. 3. 16. Let the*

word

word of God dwell plentifully in you: and, I. v. 9. hee prayeth, *they may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding*: now all the Colossians were not Clergie-men. And how doth the Lord encourage all his people to vnderstand and obey the words of the law? Deut. 4. 6. *Onely this people is wise, and of vnderstanding, &c.*

2. It is against the example of Christ and the Apostles: Christ taught in a knowne tongue, so the Apostles were endued with diuerse tongues to preach to euery nation in their owne tongue, and all the writers of holy scriptures did write them in the tongue best known, most vulgar & common, whereby it might more easily come to euery ones knowledge: for whatsoeuer was written, was written for our learning, that we by patience & consolation of the Scriptures might haue hope: so our Sauour saith, These things are written, that ye might beleeue: so as whosoever must haue faith, hope, patience, comfort, must be acquainted with the Scriptures: and if these be entailed onely to learned men, so may they.

3. It is against common sense, and as if one should aduise another who is to meet his enemy in the field, that if he would driue away his enemy and get the victory, he must lay downe his weapon, or leaue it behind him. *Obiect.* But the Popish Doctores put other weapons into their hands to fight with, as crosses, holy-water, charmes, and coniurations, wherewith the ruder sort yet content themselues. *Answer.* These are weapons of the deuills owne forging; the *Leuiathan* of heil accounts of these speares but as straw, and laughs at them: as if a man beeing to encounter a most furious and furnisht enemy, should couer himselfe with a cobwebbe, and thinke he were well furnished: Nono, Satan puts these into mens hands, to keep them from the word, which is the onely charme, the onely crosse, the onely hallowed water, that can coniure him, which our Lord by his blessed example hath taught vs to vse.

4. It is against the auncient Fathers: *Augustine* saith, *Dens in Scripturis quasi amicus familiaris loquitur ad cor doctorem. & indoctorum*: The Lord in the Scripture speaketh familiarly to the conscience of the learned and vnlarned. *Irenaus* saith, *Hac omnia contulit eis Scripturarum Dei ignorantia*: The *Valentinians* fell intoe all their heresies through their ignorance of the Scriptures. But how should Papists beleeue *Irenaus*, when they will not beleeue the Sonne of God,

2. against the example of Christ and his Apostles.

Rom. 15. 4.

2. against common sense.

4. against the Fathers.
Ad Volusianum
Epi. 2. 3.

Contra Valentin.
lib. 3. cap. 12.

who

Ad Coloss. hom. 9.

*In Epist. ad Coloss.
cap. 3. v. 16.*

In Isa. hom. 3.

5. Against lear-
ned Papists
themselves.

who tells the *Sadduces*, that they erred because they knew not the Scriptures? *Chrysostome* hath these words, *Audite quotquot estis mundani, & uxoribus praeistis ac liberis, quemadmodum vobis Apostolus Paulus praecepiat legere Scripturas, idq; non simpliciter, neque obiter, sed magnâ cum diligentia: and againe, Audite omnes seculares, comparate vobis biblia, anime pharmaca.* And *Hieroms* glosse is good: *Hic ostenditur* (saith he) *verbum Christi non sufficienter, sed abundanter Laicos habere debere, & se invicem docere vel monere.* Lastly, *Origen* shewes his iudgement in this affectionate speech, *Utinam omnes faceremus illud quod scriptum est, Scrutamini Scripturas: Oh that wee would all doe as it is written, Search the Scriptures.*

5. It is against the Popish writers themselves. *Caician*, a very ingenuous man, and a great scholler, saith, *Hinc discamus arma nostra esse sacras Scripturas: Let vs take this for a good lesson, that the holy Scriptures are our onely weapons.* *Diez* a Portugall Fryer saith, That as *Laban* in the night deceived *Jacob*, by giuing him in stead of faire *Rabel*, bleare-eyed *Leah*; so Satan deceiues vs in the night of ignorance, with vaine traditions for diuine Scripture. Yea, and *Bernard* himselfe, whom *Harding* brings in as a fauourer of his cause herein, saith, That at *Bethlehem* the common people sang *Psalmes* and *Halleluiahs*, yea in the fields as they were plowing and mowing, &c.

By all this we conclude with our Sauour, *Ioh. 3. 20. They doe euill, and therefore they hate the light:* they haue a long time deceived the world, by holding it in ignorance, a principall pillar of their religion; and labour still to hold it in blindness, dealing no otherwise then the *Philistims* dealt with the *Israelites*, *1. Sam. 13. 19.* who to hold them in base bondage and seruitude, tooke all their weapons from them, and left them not a smith in *Israel*, least they should get weapons, and so get from vnder their power.

Use. 2.

If the word of God be a principall part of our spiritual armour, then ought we alwaies to haue the Scriptures in a readinesse; not onely the Bibles in our houses (which many haue not, who haue their corslets hanging by the walls;) but put on upon vs, *Eph. 6. 17.* and that is, when by diligent reading, hearing, meditating, and studie of it, but especially by earnest prayer, that God would open our vnderstandings to see his good pleasure in it; we haue attained such skill, as we can wisely shape an answer to the nature and qualitie of any temptation.

Alas,

Alas, how lamentable is their estate, that regard not the sound knowledge of the word, but content themselves in their ignorance, whereby Satan holds them vnder the power of darkenes? for impossible it is, till men come to knowe the truth, that euer they should come out of the snare of the deuill, and to amendement: see, 2. Tim. 2. 25. 26. Many spend their dayes in reading fables, or profane histories, or cannot tell how to passe their time, but by taking in hand the deuills bookes and bones (as one calleth them) cards and dice, or some other vnwarrantable exercise; all which giue Satan more power ouer them. But the armour of prooffe, against Sathan and their owne corruption, which is the word of God, lies in the booke vntouched, vntossed, as if men were at league not to disturbe Satan at all, but let him blind them, binde them, and leade them at his pleasure. Others will defie and spit at Satans name, but they haue no word against him, but doe as a foolish and inconsiderate person, that will quarrell with a man of might, and defie him, as though hee could make his partie good, but beeing without any weapon, carries away the blowes, the smart of which makes him feeble his folly, which formerly he could not see.

Others are enemies to such, as would teach them the vse of this weapon: men of valour and strength will pay liberally such as take paines with them, to teach them the skill of their weapon, and willingly take their directions: but such cowards a number are in this field, that as they dare not looke an enemy in the face, so haue they resolu'd, neuer shall weapon come in their hands; they are enemies to such as would furnish them. Others would fight with Satan, and with the word, but in the wicked abuse of it, making charmes and exorcismes of sundry words of Scripture, highly taking Gods name in vaine: some write the Lords Prayer in Hebrew, Greeke, and Latin: some the words of some of the Gospels; some the names of God and Christ: But all this is sorcerie and magicke, and a fighting for the deuill, yea a shooting in his owne bow. Others will haue the Scriptures to resist with, but they bee not readie nor at hand, they beare many blowes before they can recouer their weapons: when they get a Scripture against him, for want of exercise and experience, it is but as a sword in a childes hand, who can neither well help himselfe, nor yet much hurt another more then he is like to hurt himselfe.

Then the word of God is vsed aright, when a man hath skill there-

Doctr. 2.

The right skill
of Gods word
is to cut off
temptations
by it.

Reasons, 1.

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Use. 1.

I.

In temptations
to despaire,
how the word
fenceeth.

thereby to cut off temptations, and containe himselfe in his duty: Psal. 119. 11. *I haue hid thy promise in mine heart, that I might not sin against thee:* Prou. 2. 10. 11. 12. *When wisdom (that is, Gods word) entreteth into thy heart, and knowledge delighteth thy soule, then shall counsell preserue thee, and understanding shall keepe thee, and deliuer thee from the euill way, and from the man that speaketh froward things.*

1. The word of God is the law of God: now what is the vse of a law, but to keepe a man within the bounds of godly life? then he liues according to the law, when he saith, I must, or must not doe such a thing, because the Law willeth me so: so he is a good Christian, that can say, I must doe this, because Gods word commandeth it; or not doe it, because it forbiddeth me. 2. It is called *a light to our feet, and a lanthorne to our pathes*: now what is the vse of light, but to shew a man the right way, and direct him to auoide the wrong, and keepe him from falling? 3. It is called the oracle or testimonie of God, wherein he testifieth what he alloweth, and what not: and then we vse it aright, when we straiten all our paths according to this rule.

Therefore let vs keep vs to Scriptures in all Sathans temptations; whereof we may say as *Dauid* said of *Goliaths* sword, 1. Sam. 21. 9. *Oh giue me that, there is none to that*: put off all Satanicall suggestions with, *It is written*. Now it will not be amisse, to shew in some instances how a Christian may by the word furnish himselfe, and cut asunder by this sword euery temptation, though Satan be neuer so instant in tempting him.

These instances are foure: 1. temptations to despaire: 2. to presumption, or profanenesse: 3. to pride and ambition: 4. to iniustice and wrong.

1. In temptations to despaire, Satan ouerthrowes many who want this sword of the Spirit, by these motions which we must by it resist. *Obiect.* 1. What hast thou to doe with God, or God with thee? how is he thy Father as thou professest; seest thou not his hand against thee, yea his wrath vpon thee? *Ans.* Yet *it is written*, that euen when the whole wrath of God (such as I cannot beare, if I had all created strength) was laid vpon Christ, he remained the deare Sonne of God, and could say, *My God, my God*: and Rom. 5. 8. *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ dyed for vs*; much more now, beeing iustified by his blood, shall we bee saued from wrath.

Obiect.

Obiect. 2. Satan beeing thus put off, goeth on, and saith, Thy sinnes are infinite in weight and number, thy debt is aboue tenne thousand talents, how can God saue thee? thou hast not a farthing to pay: what? is it iustice, thinkest thou, for God to remit so many sinnes without satisfaction? *Ans. It is written, Isa. 43. 25. I, euen I am he that puts away thy sinnes for mine owne names sake, and not remember thine iniquities for euer: and againe, Where sinne hath abounded, grace hath abounded much more: and the parable saith, that the Master forgauē all the debt to the hopelesse seruant.*

Obiect. 3. Well, if thou hast thy sinnes forgien thee, where is thy ioy and peace of reconciliation? the Kingdome of God is peace and ioy, but alas poore fellow! thou art pensiue and melancholic, and God hath left thee without comfort. *Ans. It is written, Psal. 97. 11. that light is sown to the righteous, and ioy to the vpright of heart: and, they that sowe in teares, shall reape in ioy.*

Obiect. 4. What speakest thou of ioy? why, thy crosse is intolerable, sicknes and diseases eate thee vp, pouertie pincheth thee, and reproach euery where meetes thee. *Ans. But it is written, Heb. 12. 6. whom he loues, he chastens: and that no man knowes lone or hatred by all that is before him, Eccles. 9. 2.*

Obiect. 5. Thine are tedious afflictions, durable and lasting ones; thou hast prayed thrice, yea a long time to haue them remooued, and art neuer the better: why wilt thou goe on, and still loose all thy labour? why, thou knowest not, whether, or when thou shalt be heard? *Ans. It is written, Psal. 50. 15. Call vpon mee in the time of trouble, and I will heare thee, and deliuer thee: and Hab. 2. 3. If the vision stay, waite: for it shall surely come, and shall not stay: and, the iust shall liue by faith: and, He that beleeueth, maketh not hast.*

Obiect. 6. But wert thou not better to goe to this wise man, or that cunning woman? thou shouldst quickly recouer thy health, or stollen monie, or things that are lost: thy losse is great, and thou must vse meanes for thine owne. *Ans. It is written, Leuit. 20. 6. If any turne after such as worke with spirits, or after soothsayers, to goe a whoring after them, I will set my face against such a person, and will cut him off from among his people: and it is written, that Saul was cast off for this practise.*

The second sort of instances, is in motions to presumption or profanenesse.

II.

Obiect.

Word cutteth
off temptations
to presumption.

Obiect. 1. But it is in vaine to serue the Lord, and what profite is there in his wayes? the worse the man is, the better is his estate; and the more godly, the more crossed in the world. *Answ.* *It is written, It shall be well with them that feare the Lord;* not so to the wicked: and againe, that *the light of the ungodly shall be put out,* when the light of the godly shall rise brighter vntill perfect day: and *the ende of the iust is peace.*

Obiect. 2. What need so much feare of condemnation, seeing there is no condemnation to them that are in Christ Iesus? *Answ.* *It is written,* that such *must walke after the spirit,* and not after the flesh: and, that such must worke out *their saluation in feare and trembling.*

Obiect. 3. But if thou beest predestinate, what needest thou care? and if thou beest not, all thy care will not auaille thee. *Answ.* *It is written,* that I must *study to make my election sure,* 2. Pet. 1. 10. and, that I must belecue in the Lord Iesus Christ, and bring forth *fruites worthy amendment of life.*

Obiect. 4. But what needest thou be so strict? shall none come to heauen but such strict persons, thinkest thou? why, God requires no such strictnes. *Answ.* *It is written,* that the Master is a *hard man,* who will stand strictly for iustice: and, that wee must *walke preccisely,* Eph. 5. 15.

Obiect. 5. But why shouldest thou respect these preachers so much? doest thou not see how they take vpon them to disgrace thee for such and such courses? and they are men as well as others, no better, many of them worse. *Answ.* *It is written,* 1. Thess. 5. 12. Haue them in *singular loue for their workes sake:* and, that our our Sauiour said, *He that heareth you, heareth mee:* and that the least Minister in the New Testament, is greater then Iohn Baptyst, who yet was greater then any Prophet, Matth. 11. 11. and, that God did send two beares, and destroyed 42. of those wanton children, that mocked and reuiled the Prophet *Elisha,* 2. King. 2. 23.

Obiect. 6. But thou art young, thou mayest sweare, and game, and swagger, and be wanton; these are but trickes of youth, and sowing the wilde oates, &c. *Answ.* *It is written,* As a man *sowes,* so shall he *reape:* and, remember that for all this thou must *come to iudgement.*

Obiect. 7. Oh but thinkest thou, that God sees or takes notice of euery thing? or if he should, he is mercifull and easily entreated, and thou hast time enough to repent. *Answ.* *It is written,*

that

that all the wayes of a man, are before the eyes of the Lord: and to him day and darknesse are alike: and, that to abuse the patience of God, is to treasure up wrath against the day of wrath.

Obiect. 8. Oh but thou hast now a fit opportunity, and occasion to take thy delight; the husband is gone a farre iourney, Bathsheba is at hand, and now it is twilight: why shouldst thou deprive thy selfe of thy pleasure? take thy time, thou canst not haue it euery day. *Ans.* It is written, Prou. 5. 3. 8. The end of a strange woman is more bitter then worme-wood: and, keep thy way farre from her, and come not neere the doore of her house: and, that neither fornicators nor adulterers shall enter into heauen, 1. Cor. 6. 9. and Ephes. 5. 3. but fornication, and all uncleannesse, and couetousnesse, let it not once be named among you, as becommeth Saints.

The third ranke of instances, is in motions to pride and selfe-conceit, wherein sinne hath great strength. *Obiect.* 1. You are a man rich and high, well friended, well monied; why should you stoope to such a one? this were a base thing indeed: let him seeke to you, or doe you crush him. *Ans.* It is written, God resists the proud, 1. Pet. 5. 5. and, in giuing honour, goe one before another: and, pride goes before the fall: and, that the haughtie eye is one of the sixe things which the Lord abhorres, Prou. 6. 17.

Obiect. 2. But you are a man of knowledge, wise, and learned, what need you be so diligent in hearing sermons, especially of such as are farre your inferiours? you can teach them, not they you. *Ans.* It is written, Isa. 5. 21. Woe be to them that are wise in their own conceits: and Christ hath said, Hee that despiseth you, despiseth mee, Luk. 10. 16. and that Iob despised not the counsell of his maide, much lesse must I of the least Minister: and that we knowe but in part, and are to consider not who, but what is spoken: and that the same Spirit is mightie in one, and in another.

Obiect. 3. But you are a man of gifts and authoritie, and these will carrie you through all, and you may rise and treade such and such vnder your feete; who dare say any thing to you? *Ans.* It is written, Matth. 18. 6. Whosoever offendeth any of these little ones that beloeue in mee, it were better for him a millstone were tied about his neck, and he cast into the midst of the sea: and, Hee that doth wrong, shall receiue according to the wrong that he hath done; and there is no respect of persons, Coloss. 3. 25.

Obiect. 4. But you may followe the fashions of the world, in strange apparell, ruffian behauiour, monstrous tyres; who may els?

III.

The word cutteth off temptations to pride.

how else should you bee knowne to be a gentleman, or a gentlewoman? *Ans. It is written, 1. Pet. 3. 3. that euen womens apparelling must not be outward, as with broydered haire, and gold, &c. but the hid man of the heart must be vncorrupt: for Sarah, and other holy women trusting in God, did so attire themselves: and againe, Fashion not your selues according to this world, but be renewed in the spirit of your mind: Bee euer of the newest fashion there.*

Obiect. 5. But it is a small matter, and of great credit, to sweare, and curse, and speake bigge words: it is a way to get reputation, and be respected as a man of spirit. Ans. It is written, Leuit. 24. 16. He that blasphemeth the name of the Lord, shall be put to death, all the Congregation shall stone him: and Iam. 5. 12. Abooue all things, my brethren, sweare not, neither by heauen nor earth, nor any other oath; but let your Yea, be Yea, and your Nay, Nay.

IIII.

The word cutteth off motions to iniustice.

The fourth instance is in motions to wrong and iniustice. *Obiect. 1. Thou art a great man, thou hast tenants, thou mayest and must liue by them; they are thy seruants, and thou must enrich thy selfe by them: racke their rents, bind them to suit and seruice, they cannot resist thee. Or, thou art a Master, keepe thy seruants wages from him, make thy vse of it, wearie him, poore snake what can he doe? pay him at thy pleasure, he will endure any thing rather then loose thy worke. Ans. It is written, Iam. 2. 13. Indgement merciles belongs to them that shew no mercie: and, those that grinde the faces of the poore, shall one day be ground vnder the milstone of Gods heauie displeasure: and, Leu. 19. 13. Thou shalt not robbe thy neighbour: the workemans hire shall not abide with thee till the morning. The reason is in Deu. 24. 15. Least thy seruant cry against thee to the Lord: surely it shall be sime unto thee.*

Obiect. 2. But thou maiest make the best of thine owne commodities, by hoising the prices, and diminishing or corrupting the quantitie or qualitie. No man can force thee to sell thy owne in deare times, vnlesse thou wilt; and much lesse to giue it away to the poore and needy: then shut vp thy heart, liue to thy selfe, let others shift for themselves as thou doest for one. Ans. It is written, that couetousnesse is the root of all euill, and that it is idolatrie: and the Lord hath sworne by a great oath, euen by his owne excellencie, Amos 8. 4. that he will neuer forget any of their workes, that swallow up thee poore, and make the needie of the land to faile; that were wearie of the Sabbath, because it hindred their setting of wheate to

sale;

sale; that made the Ephra small, and the shekel great, and falsified their weights, and sold corrupt corne, that is, tooke all courses for gaine. Besides the fearefull fruits of couetousnesse in Achan, Gehazi, Ahab, Iudas.

Obiect. 3. But thou lendest thy money too freely: ten in the hundred thou maiest take by law; but if by cunning trickes and deuises, thou canst get twentie in the hundred, thou shalt growe rich the sooner. *Answe.* It is written, Luk.6.35. *Lend freely, looking for nothing againe:* and, Deut.23.19. *Thou shalt not giue to vsury to thy brother:* and, Exod.22.25. *If thou lend money to my people, thou shalt not be an vsurer:* and, Leu.25.36. *Thou shalt take no vsurie nor aduantage, neither lend him money nor victuals to encrease:* and, what shall it profit a man to winne the whole world, and loose his owne soule?

Obiect. 4. But thou art a poore man, and detraudest thy selfe of profit, thou mayest by an oath, or a lie, or a little cunning and sleight get good gaines: and why needest thou be so nice? *Answe.* It is written, Prou.22.2. *The rich and the poore meete together, and the Lord is the maker of them both,* that is, in their persons, and in their estates: and Leu.19.11.12. *Yee shall not sweare by my name falsely, neither defile the name of the Lord thy God:* and, that the curse entreth into the house of the swearer and these: and, yee shall not steale, nor deale falsely, nor lie one to another: and, that all that lone abomination and lyes, shall be kept without the gates of the holy Citie with dogges, Reu.22.15. and, that I must not lie for Gods glory, much lesse for my owne profit.

Obiect. 5. But thou maiest reuenge thy selfe vpon thy enemie, and make him know whom he hath in hand: broach some vntruth or other vpon him, and thou shalt at least disgrace him: and if thou letst him goe with this, euery one will scorne thee. *Answe.* It is written, *Vengeance is mine, and I will repay,* saith the Lord: and, *Thou shalt not beare false witnesse:* and, Matth.7.12. *Whatsoeuer you would that men should doe to you, the same doe you to them:* and, *It is the glory of a man to passe by offences.*

Obiect. 6. But the cause is good, the Catholike cause, it is but a title of rebellion or treason, indeed it is a meritorious worke, and thou shalt be canonized a Romish Martyr, if thou shalt kill a King, or Queene, or Prince that is an heretike: but aboue all, if thou canst by one terrible blow, not onely kill the King, Queene, and Prince, but also the whole Counsell, all the Lords, all the Iudges, all the lawes, all the law-makers, yea and blow vp the

whole Parliament house, and with that three hereticall Kingdomes together. *Answe.* Here we can hold no longer, but in such a temptation as is to so direct a worshippe of the deuill, with our Lord say, *Avoid Satan*, be packing foule deuill, for it is written, Rom. 13. 1. *Let every soule be subiect to the higher powers:* and, 1. Pet. 2. 14. *Submit your selves to all manner ordinance of man:* and the fearefull iudgement of *Corah*, *Dathan*, and *Abiram*, with their compllices betide such Catholike rebels as dare lift vp their hands against the Lords annointed, not to cut off his lap, but his life, which is the life and breath of all his people.

Vse. 2.

The Scriptures
the hammer of
heresies.
Instance in ius-
tification by
works.

The like vse hath the Scripture in the right vse of it against all errors & heresies: as we may see in these instances: 1. If the Papists would teach vs iustification by workes: *Answe.* It is written, Rom. 3. 20. *by the workes of the law shall no flesh be iustified:* and the like in Gal. 3. 3. 4. 5. And *Paul* had as many merits as any, yet he would not be found in his owne righteousness, Phil. 3. 9. and, our righteousness is but as filthinesse, or filthie clouts: and, after our best endeauours: *we are but unprofitable seruants.*

In transubstan-
tiation.

2. If they vrge vs with transubstantiation and reall presence: *Answe.* It is written, that after Christ had giuen the Sacrament, he went into the garden, and suffered; which he could not, if he had beene eaten before, and not beeing glorified: and 2. remembrance is of things absent: 3. he continueth in heauen till his comming to iudgement, Act. 3. 21. 4. the Fathers are the same Sacramentall bread, 1. Cor. 10. 3. and yet Christ was not then in the flesh: 5. there is no alteration in the signe of Baptisme; and there is the same vse of the signe of the Lords Supper.

In the seauen
Sacraments.

3. If they obiekt vnto vs 7. Sacraments, we reply against their 5. bastard ones; as in that of Matrimonie for the rest, thus: 1. it hath no signe instituted by God; when he brought *Eue* to *Adam*, here is matrimony, but no signe: the ring which they make a signe, is not. 2. it is not proper to the Church, as Sacraments are, but common to Iewes, Turkes, and Infidels. 3. euery Sacrament belongs to euery member of the Church: but matrimony belongs not to their Priests and Votaries. 4. all Sacraments serue to confirme faith: so doth not Matrimony. *Adam* in innocencie had no need of faith, but he had need of Matrimony.

In original sin
after baptism.

4. If they tell vs, that by Baptisme originall sinne is quite washed away, we answer: No: true Baptisme takes away the guilt, but not the being of sinne: and it is written of *Dauid*, Psal. 51. 5.

that

that he confessed he was still in originall sinne: see also Rom. 7. 7. and Jam. 1. 13. 5. If they would thrust vpon vs the absolute necessitie of Baptisme: *Answe.* It is written, that circumcision (being the same in signification and vse with Baptisme) was omitted in the wildernes 40. yeares: and, that *David* doubted not of his vncircumcised childs saluation: and, that *children are holy* through their beleeuing parents, 1. Cor. 7. 14. 6. If they will administer the Communion but in one kinde, against this their sacrilegious practise we haue Christs institution, and the example of the Apostles, besides the Primitiue Church.

This mighty effect of the word in the right vse of it, shewes the Scriptures to be of God, and the authoritie of God, and not of man (as the Papists teach vs) not of the Church, of Fathers, Councells, Popes in *Peters* fictitious chaire, or the company of *Cardinals*. What writing of man can haue authority ouer mens consciences as Gods word hath? Or who will beleue the Church, that will not beleue the Scripture? Is not the word truth, and *all men liars* and subiect to error? Now shall that which is not subiect to error, be subiect to that which is subiect to error?

Whatsoever writing doth indeed confirme error, is not Canonically Scripture: for this confutes all error, in practise and in iudgement: therefore *Apocryphall* bookes are not: Canonically and diuine Scripture; 1. because in euery of them there is some repugnance to the Scripture: 2. because they were not written by any Prophet, nor in Hebrew: nor 3. giuen to the Iewes as Gods Oracles, as all the old Testament was, Rom. 3. 1. 2. 4. because Christ and the Apostles cited not any of them. This I speake not against the bookes (which containe in them many good moralls, and, in my iudgement, may of all humane histories be best vsed) but against the Papists, who would thrust vpon vs inuocation of Saints, and prayer for the dead, &c. from their authority.

See hence the reason, why Satan and all his instruments were euer enemies to the true preaching and professing of the word; namely, because in the right vse it is the only hammer of the Kingdome of darknes. He storms not at frothy and foolish deliery, or at Professors that are loose and vngirt, & can take liberty for any thing they list. Onely faithfull Preachers and Professors, that rightly preach and professe, beare the burden of Satans and the worlds malice: Christs innocencie, and the Apostles power could

In absolute necessity of baptism.

In communion in one kind.

Use. 3.

Use. 4.

Use. 5.

not fence them from it.

Use. 6.

Lastly, acknowledge it a singular priuiledge of the Church so beset with enemies, to haue so sufficient and perfect a word, 1. *written*, that all men might haue the benefit of it: 2. *preached*, and rightly diuided according to euery mans particular necessity. It is a great comfort, that poore as well as rich, base as well as noble, haue a share in it in an equall large manner. The cheife priuiledge of the Church of the Iewes, was, to keepe Gods word in the letter, Psal. 147. 19. 20. and Rom. 3. 2. but it will be our preheminance aboue them, if we locke vp the true sence of it in our hearts, Iob. 22. 22. and Pro. 22. It is a sure stay, and a sheild to them that walke vprightly. No theefe, nor robber can steale it, no it cannot be taken away with our liues; it is *Maries* good part, which was neuer taken from her, neither can be from vs, beeing a perpetuall freehold.

III.

Now followeth the fourth thing in this allegation of Christ, to wit, the parts of the diuine testimony: 1. Negatiue, *Man liues not by bread onely*: 2. Affirmatiue, *But by euery word that proceedeth out of the mouth of God*.

First, of the sence of the negatiue part. *Man*] that is, a meere common and ordinary man, and much lesse I that am the Sonne of God. *Liues not*] that is, preserueth not the naturall life of his body. *By bread*] is meant all necessarie and ordinary meanes of meat, drinke, rest, sleepe, physicke, recreation: for so it is also vsed in the fourth petition of the Lords prayer. *Onely*] here bread is not opposed to other meanes of sustenance, as flesh, fish, &c. but to Gods blessing, without which it cannot sustaine our bodies. *But by euery word*] that is, euery thing, a common Hebraisme, *verbum* for *res*, and more specially for the decree and ordinance of God, appointed to sustaine man: so the words following implice. *That commeth out of the mouth of God*] that is, whatsoeuer God hath decreed, commaunded, or promised that it shall preserue life.

Now the summe of Christs answer, in more words is this: Thou sayest I must now haue bread to satisfie my hunger, or else I cannot liue; but thou speakest like thy selfe: If my Fathers word be to sustaine mee without this meanes, I shall liue thereby without bread: my Father is not tyed to ordinary meanes for preseruing of life, who is all-sufficient, and almighty, and doth what and how he will. And this cannot be doubted of, seeing it is written in

Deut.

Deut. 8. 3. by *Moses*, that when the Israelites were in the wilderness as I am, hungry and having nothing to eat, no more then I have, he fed them with *MANN* 40. yeares, to teach them, *that man liveth not by bread onely* (for they had none) *but by every word* and meanes which himselfe appointed. Besides, if I should distrust my Fathers providence, and turne all these stones into bread, yet, if his word come not to give vertue and life vnto them, all this would not help, all this bread would be no better then stones, as it was before. And therefore I will still expect his word, and not turne stones into bread at thine.

The negative part affordeth vs this lesson, that

Outward and ordinary meanes are not of themselves sufficient to sustaine and preserve the life of man. Luk. 12. 15. *mans life standeth not in abundance*. If we make an induction of all the chiefe meanes, either of the beeing or wel-beeing of mans life, we shall easily see their insufficiencie. 1. *Bread* is a speciall meanes appointed to strengthen the heart, Psal. 104. 15. but yet there is a staffe of bread, which is another thing then bread, and this beeing broken, wee shall not bee strengthened, but fade in the midst of bread. Hence is the sentence accomplished against many, Leu. 26. 26. *Ye shall eat, and not be satisfied*: the Lord gaue the Israelites quailles in the wilderness, enough to maintaine 600000. footemen for many dayes; but a secret poison was in it, that the more they had, the more they died, as of an exceeding great plague; so as the place was called *the graves of lusting*, Num. 11. 33. Yea, although our bread did not grow out of the earth; but fell from heauen as *Mannah* did, yet our Saviour saith, Ioh. 6. 49. *Your Fathers did eat Mannah in the wilderness, and are dead*. 2. *Clothes* are a speciall meanes to preserve a man in naturall heat: but yet raiment of it selfe cannot keepe him warme: Hag. 1. 6. *Ye clothe you, but ye be not warme*: and of *Dauid* in his age it is said, that they covered him with clothes, but no heate came to him, 1. King, 1. 1. 3. *Physicke* is a remedie appointed by God to regaine health and strength, distempred or decayed: but *Asa* goes to the Physitian, and pines away for all that, 2. Chron. 16. 12. 4. *Money* is a good meanes to provide necessities for the sustenance of mans life; and therefore men labour, and take much paines for it. But, both labour is in vaine, except the Lord build the house, Psal. 127. 1. and, *thou shalt earne money, and put it in a broken bagge, or a secret vnest shall consume it*, Hagg. 1. 6. 5. *Strength* is for the warre, and a good

Doctr.

Outward means
not sufficient to
sustaine the
life of man.

1. Bread.

2. Clothes.

3. Physicke.

4. Money.

5. Strength.

6. Counsell.

meanes for the defence of life and right : but strength alone is weakenesse: Psal. 20. *An horse is a vaine thing in battell*: and therefore *David* goes against *Goliath*, not with a sword or a bow, but *in the name of the Lord*, that was his strength. 6. Counsell and pollicie is for a State both in peace and warre: we see how soone *Rehoboam* ranne through tenne parts of his Kingdome, by the bad counsell of the young men. But yet there is *no counsel nor pollicie that can preuaile against the Lord*. Many are the deuices of mans heart, but the counsell of the Lord shall stand. The counsell of *Achitophel*, which was like vnto an oracle of God, was turned into follie.

Reasons. 1.

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3

1. The meanes themselues are without life, and in a very short time rot away of themselues; or if they be liuing things, as sheep, oxen, beasts, birds, and fishes, they must loose their liues before they can come to be helps of ours: how can they then giue life, or keepe life in vs by themselues, beeing dead? The death of the creatures sheweth, that our life is not from them, but from something else. 2. God hath prescribed meanes of life, and tied vs vnto them, but not himselfe: he is able to doe whatsoeuer he will, and his prouidence is of equall extent and latitude with his power, which cannot be restrained to meanes, these beeing finite, that infinite. And hence it is, that meanes are *ordinarily* necessarie, but not *absolutely*, seeing God in his absolute power can feed vs with stones, as well as raise men out of stones. 3. If meanes alone could sustaine a man, how comes it that the same wholesome meate that feedeth some, should poison others? how comes it that men vsing meanes, as men in a consumption eate as much as others, and yet pine away, and are famished? that men labour and toyle, and get money, and yet thrive not, but their state is in a consumption still? how comes it that they who are best fed, as great personages, are lesse liuely and healthfull? Poore day-labourers, who fare hard and course, laugh at rich men for maintaining Physitians, and yet are still sicke: poore mens children thrive better, and looke fairer with *Daniel* and his fellowes, feeding onely of course pulse, then many that fare daintily with the Kings children. See we not the Fathers before the flood, liuing some 700. some 800. some 900. yeares and aboue, of greater strength and stature by farre, and they carried neere a thousand yeares vpon their backes, more lightly then we can carrie halfe an hundred? and yet they liued vpon herbs onely: we haue also flesh and fish, of all sorts, with the best and most exquisite cookerie: so that if our liues were pin-

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ned vpon the meanes onely, where they liued neere a thousand yeares, we should by our meanes liue many thousands. 4. God is the God of life, it is he that continues our liues, and not the meanes; and all meanes are in his hand to bee either blessed, or blowne vpon at his pleasure. What can an hammer or saw doe, without the artificers hand? no more can the meanes, which in Gods hand are as a toole in the worke-mans, whose hand can do many things without tooles, but they nothing without his hand. 5. What meanes that petition, which euery man must daily vse for daily bread, euen hee that hath the most, but because hee may haue bread, and want that in bread which may doe him good and helpe?

1. Learne hence how to conceiue of meanes aright, namely as things not to be trusted to, because by one blast of God, they may become vnprofitable and vnsuccessefull, especially when men are loath to raise their thoughts beyond them. *Asa* his physicke shall not helpe him, because he trusts in the Physicians. *Israel* shall die of that flesh, wherein they thought their life was. And it is iust with God, that when the meanes steppe vp into his place, and men ascribe that vertue vnto them, which onely Gods blessing addeth vnto them, he deprives men either of the meanes, or of the right and comfortable vse of them. And were not the meanes too too much magnified, and set above their owne place, men would not so spend their dayes in carking cares for them, with such instance and neglect of all things else, as if they were euer to liue by bread onely; not so wise as the foole and churle in the parable, who when he had goods enough for many yeares, would haue his soule take his rest; but these men hauing bread and meanes enough for many ages, are as restlesse and insatiable, as euer before: their life stands in seeking and holding a-bundance.

2. Let vs learne to trust God without the meanes; which the worldling cannot doe. In plentie, in health, when the barnes bee full, and the chests readie to breake with treasures, the most earthly churle can bee content, and praise God for all: but in pouertie and sickenesse his heart lets him downe, as though God is not as able and willing to helpe in one estate as in another. But now faith were it present, would most shew it selfe: it is a dead faith, that withdrawes it selfe from the liuing God, and sets it selfe on dead things.

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Vse. 1.

Meanes not to
be set above
their owne place

Vse. 2.

Vse. 3.

3. Learne we to moderate our care for the things of this present life, as such who value them according to their right estimate, which without a superiour vertue can doe vs no good: for what is food, apparell, and the like, but base things without Gods blessing, which men of thousands enjoy abundantly, and yet by a secret curse either vpon the wicked getting or holding them, want the comfort that many poore men haue, whose portion is but a mite to the others superfluity? And what is the reason, that men burie themselves aline in the graues of their lustings and earthlines, but that they falsly conceiue of the meanes, and place them about their worth or worke? What saith the worldling? is it not my liuing? and must I not looke to that? I tell thee no, it is not thy liuing, vnlesse thou liuest by bread alone, or hast that *annam triticum*, that wheaten-soule of the rich man in the Gospell, who thought he must now liue many yeares, because hee had wheate enough. *Obiect.* But you speake as though we were to expect miracles for our maintenance, or to cast off our callings, to neglect the meanes, and liue by the word of God. *Answ.* 1. Miracles are ceased, and yet if God bring vs into an estate wherein all meanes faile vs, God remains as powerfull and able, as mercifull and willing to help as euer he was, and rather then his children shall miscarrie, he will saue them by miracle. 2. Our callings and meanes are not to be neglected, because, 1. Christ denies not but that man liues by meanes, but not *only* by them: 2. they are a part of that (*every word of God*) whereby man liues; and if ordinary meanes be offred, we may not trust to extraordinary, without some speciall promise or reuelation: 3. it is a tempting of God, to pull pouertie on our selues, or cast our selues into danger, and is a breach of his ordinance, who inioynes euery man to get his liuing in the sweat of his browes. But one thing is a *Christian care*, another a *carking care* for the things of this world: one thing is the care of the world in *Mary*, who especially minds the *one thing necessary*, another in *Martha*, who distracts her selfe with many businesses, neglecting the good part which should neuer be taken from her: one thing to *possesse* the world, another to *bee possessed* by it: one thing to use meanes, another to *trust* in them.

Vse. 4.

More care must
be had of Gods
blessing, then
of meanes.

4. If man liue not by meanes alone, be more carefull for Gods blessing then for the meanes; be more thankesfull for that then for these: else he that made bread and gaue it thee, can breake the

tasse

staffe of it; else he can make thee great and rich, but lay a sensible curse on thy person and estate, either in thine owne time, or in thy heires. And as for thanksgiuing, Christ neuer vsed any meanes but by prayer and thanksgiuing, and taught vs to pray for daily bread, .i. for a blessing vpon bread. It is a greater mercy of God to giue vs comfort of the creatures, then the creatures themselues: Yet a number, as if they liued by bread onely, come to their tables as the hogge to his trough, or the horse to his prouender, without either prayer or thanks. A wonder, that euery crumme choakes them not: for without Gods blessing it might.

But by euery word that proceedeth out of the mouth of God.]

This affirmatiue part of the testimonie, alleadged by Christ, teacheth vs, that, It is *onely* the word of God, and *euery* word of God that preserveth the life of man. But first wee must distinguish of *mans life*, which is either supernaturall or naturall; and also of *the word*, which is put forth either for the life naturall or supernatural. The former is a word of Gods *power* and prouidence, creating and gouerning all things according to their naturall courses, called in the text, *a word that goeth out of the mouth of God*: for no word of the creature, can produce the beeing or well-beeing of any other. The latter is the word of *truth*, whereby he doth quicken the soule, and repaire it to his owne likenes: and this word proceedeth not only out of the mouth of God, but of his Prophets, Apostles, & Pastors: and this word begetteth and preserveth a supernaturall life in man, as the other doth a naturall, Ier. 15. 19.

Now our Sauour meaneth here the naturall life of the bodie, and the word of Gods power and prouidence, generally sustaining the beeing and life of all creatures: and not that a man can liue by the written word without meat and drinke. It is true, that the soule of man liueth by Gods word of truth; for, 1. he is begotten a Christian by it, and borne of this immortall seed, Iam. 1. 18. 2. he is nourished by it, as by sincere milke, 1. Pet. 2. 2. 3. as bread increaseth the bodie in all dimensions, so the word strengthneth the soule in faith, patience, comfort, hope, loue; as children grow by milke. 4. bread strengthens the heart, and all the strength of a Christian is in the word; it preserues the naturall heate, and the word makes his heart burne within him, and keeps it in a readines to euery good word and worke.

But yet this is not the proper meaning of this place, neither can it agree with the meaning of *Moses*, who plainly speakes of the

The comfort of the creatures, a greater mercy then the creatures themselues.

Doctr.

Only the word, yet euery word of God preserveth the life of man.

How the soule liueth by the word of God.

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bodily hunger of the Israelites, and the feeding of them with *Mannah*, that they may know that man liueth not by bread onely: nor yet with the mind of our Saviour Christ; nor with his present condition; nor with the drift of Satans temptation; nor with the sound repelling of his dart, which was, that Christ for the appeasing of his bodily hunger, after his forty dayes fast, would turne stones into bread.

And now, we knowing what is meant by the word of God, euen the powerfull word of Gods prouidence, in creating and gouerning all things; we are further to consider, that our Saviour addeth an vniuersall particle, *euery word*: the reason is, because this word is twofold, ordinary and extraordinary. *Ordinary*, when God changeth not his ordinary course, but by meanes proportioned vnto the ends (which are a part of his ordinary word,) preferueth and maintaineth the life he hath giuen; as daily bread, sleepe, and the like. *Extraordinary*, when by his word and decree, he pleaseth to preferue man either aboue, or without, or against all meanes. I. *Aboue the meanes*, sundry wayes; 1. aboue all that man can expect: thus God gaue the Israelites *Mannah* in the wildernesse, and watet out of a rocke: thus he tied a ramme to to be sacrificed in stead of *Isaac*: thus he brake the cheeke-tooth that was in the iaw, and water came thereout for *Sampson*, Iudg. 15. 19. and by his word provided a gourd to come ouer *Jonas* his head to shadow him, and deliuer him from his greife, c. 4. 6. thus he fed *Elias* by rauens. 2. when he makes a little meanes goe beyond themselves, as Christ made 7. loaues and 2. fishes to serue 7000. persons, and much left: thus he made a few clothes serue *Israel* forty yeares, so as their shooes did not weare out: thus the word of God made a little meale and oile serue the Prophet and a widow a long time: 1. King. 17. 14. Thus saith the Lord God of *Israel*, the meale in the barrell shall not be wasted, nor the oile in the cruse diminished, till the time that the Lord send raine: and so it was, though they ate nothing else all the while. 2. King. 4. 42. *Elisba* had 20. loaues sent him, and some eares of corne: he commaunded his seruant to set them before the people: Oh (saith he) what are these to an hundred men? but the Prophet said, The Lord hath said, *they shall eat*, and yet *there shall remaine*: and it came to passe according to the word of the Lord. 3. when the meanes are not so small in quantity as base in quality, and yet haue by this word an extraordinary blessing; as the course fare of *Daniel*. 11.

How man liues
by euery word
of God.

The word susta-
ineth, 1. A-
boue all means
3. wayes.

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Without

I I. Without all
meanes.I I I. Against
all meanes.

Reasons. I.

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Without meanes Gods word causeth man to liue , as *Moses* , *Elisas*, and Christ himselfe , who had immediately before seene the word of God preserving him already 40. dayes and nights , and could further if he pleased. I I I. Against meanes, as the Disciples sent out , were promised if they dranke any deadly poison , it should not hurt them: so fire burnt not the three children, though cast into it, when it burnt their enemies, and their owne bands. All this is meant by that our Sauour saith, *every word*: and thus most aptly he returneth the temptation ; Man liues not onely by bread, that is, the ordinary meanes , but by extraordinary also , euen aboue and beyond meanes , yea without and against meanes ; And therefore , where thou sayest I must haue meanes , Gods word saith , there is no absolute necessity of them : my Fathers word can still sustaine mee without bread, as he hath done these fortie dayes already.

1. The word of God is it , which gaue beeing and beginning to all things when they were not , and much more doth it continue the beeing of them now when they are. Psal. 104. 30. If thou send forth thy spirit , they are created. By *Spirit*, here is not meant the essence of God , but a power and secret vertue proceeding from God , all one with this *word of God* , by which things were not onely created at the first, but are still renewed, and that daily, and yearely as it were againe created. Iob. 1. 3. *In that word was life* , that is , not onely inherent in the Sonne of God himselfe , but as an efficient to communicate life to all liuing things.

2. The word of God is as it were the prop and stay of the world, without which all things would fall into confusion. Euery man knowes by nature, that God maintaines and preserves all things; that it is he that stretcheth out the heauens like a curtaine; that he sends forth the windes out of his treasure ; and raiseth the waues of the sea like mountaines; which are great things: but nature teacheth not, how God doth these things , by what meanes : onely the Scriptures teach that he doth all this by his word ; that as in the creation God said , Let there be light , and there was light, and so of all other things Gods word was his worke : so in vpholding and preserving it , he doth it by his word , as Heb. 1. 2. who *vpholdeth all things by his mighty word*; which word when God calls in , the creature falls to nothing. Act. 17. 28. *In him we liue, and mooue*, and haue our beeing.

3. The same word of God, which giues vertue & force to the crea-
tures

tures in themselves, doth also sanctifie them vnto vs: euery creature is sanctified by the word and prayer, 1. Tim. 4. 6. the word shewes how to get them, how to vse them, and prayer obtaines of God a right tenure, and a pure vse, which indeed is the blessing or sanctification of them.

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4. The same word carries them beyond the strength of their nature to doe vs good: bread and wine in their owne nature can but nourish and feede the body, but Gods word in the institution of the Sacrament, makes them feede the soule to eternall life.

Quest. But how may we conceiue of this word, whereby God doth gouerne and preferue the creatures? *Ans.* By Gods word we must not onely conceiue his decreè and will, but a powerfull commaundement, and effectuall, to which all his creatures yeeld free and willing obedience. This commanding word was put forth in the creation, Psal. 148. 5. *hee commaunded, and they were all created.* Men when they attempt, and performe any great matter, because their power is small, must vie great labour, and many instruments and helps: But by the word of the Lord the heauens were made, Psal. 33. 9. *He said the word, and all things were done.* This commanding word is put forth in the daily gouernment of God: Psal. 147. 15. *He sends out his commaundement vpon the earth, his word runneth very swiftly:* that is, nothing can withstand and hinder the power of his word: here the word and commaundement are all one. The senselesse and deadnes of the creatures, their vastnes and fiercenesse hinder not his word, but without delay, yea with matuellous celeritie and swiftnesse they execute his word: Psalm. 148. 8. *If God speake to the heauens, they shall heare, and couer themselves with darkenesse at noone day,* as in Christs passion. If he command the Sunne, it shall heare his word, and goe backe or stand still: If he command the winds or sea to be still, they shall be still; and presently there shall bee a great calme: If he send forth his word, the mountaines of yce shall melt, Psal. 147. 18. If he command the whale, he shall set *Iouab* on drie land, cap. 2. v. 10. If he command the solid and senselesse earth, it shall heare, and rend to swallow vp *Corah, Dathan, and Abiram.* If he command the fire not to burne, it shall heare, and not burne the three children. If he command dead men, they shall heare, & come out of their graues, as *Lazarus*, &c. and all men at the generall iudgement. But as God can see without eyes, and reach without hands, so also doth

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he speake without a tongue, as the light, the firmament, the heavens, and other his workes can heare his voice without eares: neither wanteth he a meanes to make his minde knowne, and his pleasure manifest to the most senselesse creatures.

This should teach vs to depend vpon this word of God, for our liues and meanes of maintaining them: for so our Lord Iesus did in this barren wilderness; he would not sustaine himselfe but by Gods word. Doeſt thou want meanes of liuing and maintenance? Consider, that man liues not by bread alone: This word can make the aire light, without and before either sunne, moone, or starre, Gen. 1. 3. This word can make the earth fruitfull, before the raine had euer fallen vpon it, Gen. 2. 5. Wantest thou bread? God hath not locked vp thy life in bread, it may bee he hath another word, which if thou hearest with *Moses* and *Elias*, thou shalt liue without bread. *Aſa*, when he was in a great strait, 2. Chron. 14. 11. (for he was with five hundred and fourescore thousand, to encounter with an armie of tenne hundred thousand, and three hundred chariots:) he looked vp to this word of God, and said, that *the Lord could ſaue, by many, or fewe, or by none*. Hast thou meanes of liuing? yet depend on this word, thy life stands not in bread, or in abundance: if God withdrawe his word, neither restorative quails, nor heavenly Manna, if thou hadst them, shall preserue thy life. How often doth God blow vpon the second meanes, to bring vs to this word?

The faith of this truth doth fence the heart with sound comfort, when all outward meanes doe faile: if the heart can say to it selfe, What if God doe not giue me my desire by this meanes or that? I know God hath more words then one, more blessings then one, and man liueth *by euery word*. And faith strengthens the heart, 1. By setting before the eye Gods power in this word, how that one word of his mouth is enough to helpe vs: one word is able to create innumerable armies of Angels and creatures; one *ſi-*
at is enough to make all creatures, and all this to come, or goe, or stand still, as most dutifull seruants to their Master: Matth. 8. the Centurion comming to Christ for the health of his seruant, desires him not to come within his roose (for he was not worthy of that fauour,) nor to send him any receit or physicke to doe him good, but onely to speake the word, and hee was sure his seruant should be healed: A strong faith, in a strong word. It is but a word with God; then how easily, how presently, how certainly

Vſe. 1.

The word of
God made the
aire light with-
out the sunne,
and the earth
fruitfull with-
out the raine.

Vſe. 2.

Faith in this
word strength-
neth the heart
many waies.

I

will

will God doe me good, if he see it good for me? 2. By assuring the heart, that his will is as readie to doe vs good, as his word is able: and it sets the promise before vs, that nothing shall be wanting to them that feare God. *The former*, in the example of the leper, Matth. 8. *Lord, if thou wilt, thou canst make mee cleane*: and in the next words, to shew he is as willing as able, he saith, *I will, be thou cleane*; by which word proceeding out of the mouth of God, his leprosie was instantly cured: his will was his word, and his word was his worke. *The latter* in the example of *Abraham*, whose faith set before his eies Gods promise, that in *Isaac* his seed should be called, and that by *Isaac* he should be a Father of many nations; and therefore when at Gods word he went out to offer *Isaac*, and *Isaac* asked him where was the sacrifice, he answered, God will provide: One eye was on Gods word commanding him to slay his sonne; another vpon this other word, that God was able to raise him vp from the dead, whence after a sort he receiued him; and that he also would doe so, before his promise should be frustrate. 3. By setting before the Christian heart, the blessed issue and successe of vnwauering confidence in the word of God.

The Israelites going out of Egypt, and wandring in the wilderness so many yeares, by the appointment of Gods word, he did supply all their wants by his word, and it became all things vnto them, which their hearts could desire: 1. he pauced them a way in the sea, and suddenly made the waters a wall vnto them. 2. he gaue them bread from heauen, euen Angels food, and that (in our text) was by his word. 3. he gaue them water out of a rocke, and that by his word; he bade *Moses* speake to the rocke. 4. hauing no means for clothes, his word kept their garments for forty yeares from waxing old. But what need we goe out of our text, in which the example of our Head and Lord may best confirme vs? for, wanting bread in the wilderness, he would not turne stones into bread, but waited on the word of his Father, till the Angells came and ministred vnto him: euen so the adopted sonnes of God treading in the steps of our Lord, shall by vertue of the same word, alwaies finde releife one way or other. Who would haue thought, that euer *Iob* should haue swomme out of that misery, hauing lost all his cattell, substance, and children? but because, when the Lord was a killing him in his owne sence, he trusted in him, the Lord raised him and doubled the wealth and prosperity he had before. Who would haue thought that euer *Daniel* should

haue escaped the Lyons denne and teeth, beeing cast in amongst them? or that *Peter* should haue escaped *Herods* sword, beeing bound in chaines, and watched of souldiers, to be brought out to death next day? But trusting in the Lord, this word shut the mouths of the Lyons; and opened the prisons iron doores, and brake in sunder the chaines, and so both of them were wonderfully delivered.

Surely this doctrine well digested, is full of comfort and quietnes, and would set the heart at rest, and make all outward troubles easie. If a man could once get his heart to trust in the word, as *Dauid* did, *Psal.* 119. 42. it would sustaine the soule in many troubles, and bring in so sweet a contentment as the world is a stranger vnto. On the contrary, whence is it that mens hearts faile them, and they sinke in their troubles, but because they trust to the meanes, and not to the word of God, at least not to every word of God? If God crosse them one way, they thinke he hath no other way to doe them good.

If man liue by every word of God, then take heed of making that a meanes of liuing, which God hath neuer warranted; but see that what thou liuest by, proceed out of the mouth of God. How doth he liue by every word of God, that gets his liuing either in whole or in part contrary to Gods word? *Obiect.* But we see such as vse no good meanes, but maintaine themselves in good estate by robbing, stealing, oppressing, vsurie, gaming, false wares or weights; it seemes that euen these creatures haue a word of God to sanctifie them, and put vertue in them to such persons; or els they could not liue by them. *Answ.* Wee must distinguish betweene the things themselves that are gotten, and the vniust manner of getting them. The creatures themselves are by a generall word of God sanctified, and set apart by God to seed and maintaine good and bad, as well the wicked as honest getters of them, euen as the sunne and raine shines and falls vpon the iust and vniust: And the vnrighteousnes of particular persons cannot alter Gods generall decree. But if we consider the speciall manner of getting such goods, that is not sanctified, but condemned by the word of God: 1. Because the person is not in Christ, who restores our right vnto vs, and then he is but an vsurper and a bankrupt, who buildes his houses, goes fine in apparell, decks vp himselfe and his, and spends most liberally, but it is all with other mens money: He that knowes not this, thinks him a rich man; but he that

Use. 3.

doth, knoweth that he is not neither thrifty nor wealthy: the creditor comes, and casts him into prison, and makes his bones and bodie pay the debt. 2. As his person, so his course is accursed: for the onely way to get a blessing from God on the meanes, is to vse his owne meanes; who hath commaunded first to seeke the Kingdome of God, and then other things; and hath accursed all that wealth and maintenance of the body, for which a man doth hazard or loose his soule. 3. When a man doth liue by bread, against the word that proceedeth out of the mouth of God, it is rather a death then a life; his bread becomes poyson and as rats-bane in his bowells, because he hath it without a promise, and without blessing.

Obiect. I see no such thing. *Ans.* Many poysons are long a working, but the end of such is death, and the more slowly they worke, the more slyly and certainly they kill: And if the Lord doe not inuert the order he hath set in nature, by cursing the particular creature, be sure he hath in his iustice reserued a curse for the vniust person, and he shall not auoide it.

This doctrine specially applied laies hold vpon sundry sorts of men, who liue contrary to *the word*. They are these:

I. Such as liue out of lawfull callings, which are one part of the word of God, that we should get our liuing in the sweat of our browes: and so long as we are in our way, we haue his word we shall be provided for. And the word proceeding out of the mouth of God, is, *that he that will not labour, must not eate*, because he eates not his owne: and such as will not liue after this word, by Gods word they ought not to liue, because they are idle and vnprofitable burdens of the earth; who 1. abuse Gods providence, who ties the ends and meanes together: 2. infringe that good order, which God hath established for the auoiding of confusion in Church or common-wealth, namely that euery man should serue God in the seruice of man, in some warrantable and profitable ciuill calling: 3. as he is no better then an Infidell, that depends onely on meanes, seeing man liues by euery word of God; so he that in a lawfull course of life provides not for his family, is worse then an Infidell. Of this sort are our knots of companions, of drinking, and ganiing companie, and wandring rogues and beggers: I knit them together, because they are all of a straine, and either are beggers, or shall be. These commonly come not to Church to heare their duties, and therefore they must be taught

by correction and discipline of those that are the executioners of iustice.

I I. Such as thinke they liue well enough, and yet it is by deceiuing others, by stealing, oppression, extortion, lying, swearing, and falshood in buying and selling: and why (say they) may not a man help and shift for himselfe? But consider, 1. What a poore help it is, when a man will vse vnlawfull meanes, and to shift out of one euill by another: He doth, as the Prophet speakes, auoid a lyon, and a beare meets him. *Pilate* would keep his place by vnlawfull meanes, the deliuering of Christ to be crucified: but, besides that he brought innocent blood vpon himselfe, he lost his place, and slew himselfe. 2. Consider that if Gods word of blessing goe not with the meanes, his word of curse doth: and so the Prophet *Zacharie* saith, that the curse enters into the house of the swearer, and of the theefe, c. 5. v. 4. and this curse shall remaine in the midst of his house, and consume the very timber and stones. This curse often scatters ill-gotten goods as fast as they were euer hastily gathered, if not in his owne dayes, yet in some vnthrifty heire after him. 3. Consider how God crosseth the vaine conceit of vniust persons; they thinke all that is any way gotten, to be gaine and profit; but the word is, Pro. 10. 2. that treasures of wickednes profit nothing, they cannot help a man from the hand of God; nay when the euill day comes, they are gone, and leaue a man alone to grapple with death and iudgement, and turne a man naked to the sentence of condemnation for his wicked getting and holding of them.

I I I. Another sort of men, who liue not by the word of God, but against it, are vsurers, who pull themselues out of all lawfull callings, and set vp a trade for the publike euill, and their own priuate good; which, were there nothing else against it, prooues it not to be of Gods deuising: for euery calling of Gods deuising, is helpfull to men in generall; but the Spirit of God hath giuen this a name from *biting and hurting*. But we haue the Scripture most expressly against it, whether it be *manifest*, as is a contract for gaine, as for ten pound to pay eleuen at the yeares end; or *conuert*, wherby men find deuises (which they call mysteries) to defeat the lawes, and seeme to contract, and either not to lend, or not for gaine.

The word that proceedeth out of the mouth of God, saith, *Exod. 22. vers. 25.* If thou lend money to my people with thee, thou shalt not bee an vsurer, thou shalt not oppresse him.

Est minimus fructus ex pecunia per ipsi non potest sine Dei offensione & proximi iniuria. vna. Calu epist. 225

*Ab hoc usuram
exige, quem non
sic crimen occide-
re. Ambros.*

Marke how vsurie and oppression is all one. And, Deuter. 23. 19. *Thou shalt not lend vpon vsurie to thy brother, the vsurie of money, meate, or any thing that may be lent.* But the vsurer that will liue by his money, and not by Gods word, saith, Yea but of the Gentiles they might, though not of a brother: To which I say, that now the partition wall is taken away, and neither Iew nor Gentile remains, all are our brethren in Christ; and therefore of no man must vsurie be expected, vnlesse thou beest worse then a Iew. Let the vsurer answer this if he can. Againe, those Gentiles were of those nations of the Canaanites, which they were commanded to destroy, and vsury was as teeth giuen them, and allowed by God to eate them vp withall. Seest thou a man, whome thou mayest lawfully kill? take vse of him, but not of thy brother.

Obiect. I will not take vsurie of the poore, but of the rich.

Answ. But the text is, Thou shalt not take vsury of thy Brother, bee hee poore or rich: though the rich bee better able to suffer wrong, yet thou art not by any word enabled to offer it.

The word, which proceedeth out of the mouth of God, saith, Psal. 15. 5. He that giueth not his money to vsury, shall dwell in the Lords tabernacle, and rest on his holy hill: and, Ezek. 18. 17. hee that hath not receiued vsury and increase, &c. wherein it is plaine, without all trickes, that either to giue out, or take in vsury excludes out of heauen. *Obiect.* He meanes, to oppresse a man with vsurie. *Answ.* Euery vsury is oppression, and euery vsurer feares not God. Leuit. 25. 36. Thou shalt not take vsurie, but feare the Lord. *Obiect.* But that law was iudiciall, not morall. *Answ.* That is false: for our Sauour renewed it in the Gospel, Luk. 6. 35. Lend freely, looking for nothing againe: therefore it is morall. Besides that, vsury is condemned amongst the great transgressions of the morall law, Ezek. 18. 13.

Obiect. We may doe as we would be dealt by, and it is charity so to lend as another may benefit himselfe. *Answ.* No man in need would borrow but freely, vnlesse he were mad; neither is it charity nor humanity to take money for a duty, the nature of which is to be free. Charity seekes not her owne, and much lesse other mens; but of these sorts of wicked men the speech is true, Their mercies are cruell. As charitable as that vsurer is, so conscienceable is he that followes: His conscience will not suffer him to take aboue the law, not aboue ten in the hundred, and that he

hopes

hopes he may according to the wholesome lawes of the Land.

Ansiv. Where were his conscience, if the law of King *Edward* the sixt were reuiued, whereby it was vtterly forbidden, according to the Canon of Gods word, and the ancient Canons of the Church? But for the Statute now in force, enacted *Elizab.* 13. c. 8. 1. I say, it alloweth no vsurie, but punisheth the exccsse of it. 2. The title of the Act is, *An act against Vsurie.* How then is it for it? 3. It calleth vsurie a detestable sinne: how then can it secure thy conscience? 4. All vsury aboue tenne in the hundred is punishable by the forfeit of the vsury. 5. What if the lawes of men should permit what Gods law condemnes? is it not plaine, that this conscientious man flyeth Gods law to shelter his sinne vnder mans, as though the lawes of man were the rule of conscience, and not Gods lawes; or as if the law of an inferiour can dispence with the law of the superiour; or as if Moses permitting one euill in the Iewes (namely, the putting away of their wiues for preuenting a greater) did allow thereof, or warranted the sinne to the conscience of the hard-hearted husband.

Wee conclude then, that the vsurer liues not by any word of God, but against it. And to these adde the bauds of this sinne, the brokers to vsurers, that liue or raise gaires by letting out other mens money: I will say no more to them, but if he be shut out of heauen that lends his money to vsury, he shall hardly get in, that is his agent. And humane lawes condemne theeues and accessaries. It is a Statute of *Henry* the 7. anno 3. that all such brokers for vsurie, shall pay for euery default twentie pounds, and suffer halfe a yeares imprisonment, and be brought to the open shame of the pillorie. It is iust with God, that *Saul* and his armour-bearer should fall together, and die on their owne swords.

IV. Such liue not by any word of God as encroach vpon the Sabbaths of God, by labouring either in themselves, or in their seruants, as 1. by buying or selling wares, *Neh.* 13. 18. 2. by works of the sixe dayes, whether in haruest or earing time, *Exod.* 16. 29. and 34. 21. and *Neh.* 13. 15. 3. by traueilling for gaine or pleasure. For the Sabbath was made for our spirituall profit: it is a day to giue and collect almes, and not gaine. Manna it selfe must not be gathered on the Sabbath, much lesse must more ignoble sustenance: If it be sought, it shall not be found. *Obiect.* 1. May I not do a little to set forward my work for the beginning of the week?

Ansiv. No: Manna might not be sought, though early in the mor-

ning, and though it was but a little way off, and required little labour. *Obiect.* 2. May I not take a faire day when it comes, the weather beeing vncertaine and catching? *Ans.* Thou mayest as well say, May I not take a purse when it comes? wilt thou bee a theefe and rob God of his due? Should not ill weather and Gods iudgements rather force thee to repentance and obedience, then to sinne? *Obiect.* 3. It lyes me vpon a bond, my estate, and many poore men depend vpon me. *Ans.* First, pay thy bond to God; faith, and obedience neuer brought losse with it; and better were it to loose a little commoditie, then Gods fauour, and a good conscience; nothing is so heavy as Gods curse for this sinne.

V. Common gamesters, and such as make a gaine of play, liue not by any word of God; it is a common theft, and they come directly vnder the 8. Commandement, and that precept of the Apostle, Eph. 4. 28. *Let him that stole, steale no more*, but rather labour with his hands. And as they liue out of a calling, so their course is an vniust taking into their possession, that which no law of God or man doth warrant them by any manner of lawfull contract; and the Ciuill law and Fathers condemne that gaine which is gotten by play. In the same ranke of theeues are they that liue by keeping dice-houses or gaming-houses, and such places of lewd resort.

Let vs take some rules, whereby we may comfortably passe our liues according to Gods word, and auoide all these sinnes against it. There are three, 1. concerning our calling: 2. our states: 3. our maintenance of life.

The rule concerning our calling is this: The cariage of our calling according to Gods word, is a speciall part of that word of God by which a man must liue. *Quest.* How may I carrie my calling according to Gods word? *Ans.* By these meanes: 1. Wee must make choise of such callings for our selues and ours, as bee profitable for the Church or Commonwealth: there be many vain and new-fangled inuentions, which rather maintaine sinne, then bring any good to the Church or Commonwealth. But God therefore bestoweth varietie of gifts, to furnish men to the variety of callings, all for the common, and euery ones priuate good. 2. Seeing not the hauing of a calling, but the right vse of it glorifieth God, we must vse our callings with the practise of sundry vertues. 1. *In faith and obedience to God:* faith makes our persons, obedience makes our actions approoued of God; yea, euery durie of our cal-

ling

See, August.
epist. 54.

Vse. 4.

ling ought to be an obediēce of faith, looking at the commande-
ment and promise; the commaundement keepes vs within the
compasse of our callings, the promise secureth vs of good successe.
A good action not warranted by a calling is sinne. 2. *In diligence*,
not wilfully neglecting, but seruing and redeeming the means of
Gods providence: Euery man must abide in his calling, and keep
him in his way, for so long he is sure to be provided for; thus hee
auoides idlenesse and destruction, and maintaines the order and
ranke wherein God hath set him. 3. *In chearefulnesse*, not carking
or excessiuely carefull, but doing the labour, and leauing all the
successe to God. Some are heart-lesse in their callings, because it
brings in so little profit and returne; and labour as the oxe, who
must goe out his iourney, but without chearefulnesse or heart,
which God lookes for in all our duties. Such should consider, 1.
that callings were not onely ordained to get money, but helpe vs
chearefully through our way, and containe vs in a course wherein
to please God. 2. that the goodnes and worth of a calling is not
to be measured by that profit it brings in to vs, but by the publike
benefit, and as it is rightly vsed: God may be serued as well in the
basest, as in the best. Others see no likelihood of doing any great
good, and so either draw backe from their calling, or else heauily
and vnchearefully goe on. But we must renew our strength and
courage, and knowe that our labour shall not be lost, Isa. 49. 4. 5.
4. *In holinesse*, which 1. sanctifies our callings by the word and
prayer, 1. Tim. 4. 5. 2. subordinateth all earthly and special things,
to the generall and heavenly things of the Christian calling; yea it
makes vs expresse our spirituall calling in the vse of the ciuill: it
wil make a man sometime for religions sake, heare the word in the
six dayes, vnles some other necessary occasion come between, euer
preferring the more necessary businesse. 3. It keepeth in the heart,
1. a loue of God, aiming at the preferring of his glorie aboue all:
it suffers not a man to esteeme his calling a preferment of himselfe,
or a reward of his seruice past; but a meanes of aduancing Gods
glorie in further seruice. 2. a loue of men, who partake in the be-
nefit of our labours, with whom we must exercise charity, iustice,
meeknes, &c.

Ier. 10. 9.

The second rule concerneth our wealth and maintenance, name-
ly, not to content our selues, that we can liue by such or such
meanes, vnlesse we can say, Gods word doth warrant me, that this
is my meat, my drinke, my apparrell, my money, my house, my
land,

land, &c. *Quest.* When can a man say this? *Answ.* 1. When a man hauing nothing of his owne, nor right to any thing, becomes a beleuer, ingrafted into Christ, and so owner of that he hath. A man may haue warrant and title from man, that his house and land is his, and he is a robber that shall defeat him of it. But all men and Angels cannot giue me a possession, and true title before the liuing God, but onely his Sonne, who is Lord and heire of all. First, knowe thy selfe a member of Christ, and then his right is thine. 2. When the manner of getting them is lawfull, and that is, *first*, when it is iust, when a man hath vsed no indirect meanes, but they are either lawfully descended, or else by faithfull and painfull walking in an honest calling, God hath added them as a blessing of a mans labour: *Secondly*, when it is moderate and retired, when a man so prouideth for earth, as he especially storeth vp for heauen: first, seeking Gods Kingdome, and the one thing necessarie, without couetousnesse, and the loue of this life; nay, accounting all things dung in comparison of Christ. 3. When the manner of vsing them is warrantable, that a man shewes himselfe a good steward in the holy dispensing of them, vsing them as furtherances of pietie, as pledges of loue towards men, and as testimonies of sobrietie in himselfe, and euery way making them seruants to his Christian calling. Prou. 3. 9. *Honour the Lord with thy riches.* 4. When his affection is indifferent, both in the hauing and holding of them, that a man may say, These bee mine, I am not theirs; I haue them, they haue not me; I am their Master to command them, they commaund not me. And why should wee not draw our affections from them, seeing, 1. the wicked are as rich, yea richer in these things then the best? at the best they make not their Masters better: 2. they be no inheritance, they bee but moouables, changing their Master as the giuer will; and while we haue them, they are but lent vs: 3. we are but stewards, we sit not in our owne, but haue a large account to make: yea we are very pilgrims and travellers, and shall goe lightlier and lesse loaden: 4. we must not measure or tie God vnto them, nor esteeme of his loue by them.

Thus a man may vse the mercies of God with comfort, for his necessity and for his delight in the dayes of his pilgrimage: thus may he dispose them to his heires as the right owners, with hope of Gods blessing to stand with them: nothing of which can bee expected in goods ill gotten, or spent, to which nothing but

Gods curse is intayled.

The third rule concerneth our health and sustenance, namely, that it is farre better to want meanes, then to procure them by any other meanes, then that which proceedeth out of the mouth of God. Yet numbers will maintaine their liues, health, and estate not by Gods word, but directly against it: for example, they that seeketo witches and forcerers for health, or goods lost, or stollen, or vpon any other occasion whattoeuer. Whereas the word proceeding out of Gods mouth, *Leu. 18. 10.* is this, Let there be none found among you that vseth witchcraft, or is a regarder of times, or a forcerer, charmer, soothsayers, or that counsellcth with spirits. *Obiect.* But Gods word and ordinance is with them to doe vs good; and much good they do, which none else can doe.

Answ. God hath a twofold word: 1. of blessing. 2. of iudgement: the former proceedeth out of the mouth of God, who is goodnes it selfe; the latter sometimes he permitteth to proceed out of the mouth of the deuill, giuing him power to worke lying wonders, that the seekers of him might belecue in him to their finall destruction. Thus the deuill, who can doe nothing against Gods word, doth what he doth by Gods word spoken in iudgement and iustice. Whence I conclude, 1. It were better for a man to want cure then haue the deuill his Physitian: better for a man to want health of his body, then procure it with the death of his soule: Better had it beene for the Israelites to haue wanted Quails, then procuring them by murmuring, to be choaked with them: Better for a man to want the world, then winne it with the losse of his soule: Better had it beene for *Ahab* to haue wanted *Naboths* vineyard, then to loose the whole kingdome for it: Better for *Iudas* to haue wanted the thirtie pence, then to hang himselfe for them: for *Ananias* and *Saphira* to haue wanted the third part of their possession, then to die for it.

2. *Rule.* Better it were to want the meanes of health and maintenance, then not to vse them according to the word which proceedeth out of the mouth of God, as food, apparell, physicke, health, and life it selfe. Had it not been better that *Asa* had wanted Physicke, then bee strucke with death because hee trusted in Physicians? Better it had beene for *Gebazi* to haue gone in ragges, then to apparell himselfe by lying and deceit, which apparelled himselfe and all his posterity with leprosie. Whether was the state of *Lazarus* (that died for want of meanes,) or of *Dives*

better

better that fared deliciously euery day? Lesse haue men to answer for, who haue no meat to strengthen nature, then those that haue abundance, which they peruert to strengthen themselves in sinne, sacrificing their strength to the seruice of the deuill, and to their lusts. We our selues know numbers in all corners, who were better continually to be bedridde, and sicke, or maimed, then to abuse their health and liues in such riotous & vngacious courses, to the destruction of themselves and others. Nay, as our Sauour said of *Iudas*, it had been good for him he had neuer been borne; so may we say of numbers of gracelesse persons, better they had neuer scene the sunne or enioyed life, then so to haue consumed their liues in the seruice of sinne and Satans temptations.

Use. 5.

Lastly, If we liue by euery word of God, then let vs be thankfull to God for our liues, and for his word of blessing vpon the meanes: and seeing our liues hang vpon his word, to prolong them, or cut off the thread of them, we must labour to liue to him and his glory. It becommeth the iust to be thankfull. A great vnthankfulness were it to rebell against him, by whom we hold our liues, and all the comfort of them: See wee not how those that hold land in copy, are willingly bound to suit and seruice to the Lord, who is often but a meane man? The *Sidonians* would not warre against *Herod*, because they were nourished by his land: and shall we be in warre against our Lord: by whose hand and word we liue, mooue, and haue our beeing? And euen this thankesgiuing is his gift also: for as the matter for which, so the grace by which we are thankfull, is all from him; so as wee must depend on him both for blessings, and for grace to be thankfull.

VERS. 5. Then the deuill tooke him vp into the holy citie, and set him on a pinacle of the temple:

6. And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, &c.

WE come now to set downe and expound, by the assistance of God, the second onset of the deuill vpon the Sonne of God, by a violent and hellish temptation, nothing inferiour to the former, in the furious, malicious, and cunning contriuing of it.

In the entrance whereof, we must remooue one rubbe by the way,

way, concerning the order of this temptation, wherein the Euangelists seeme not to agree among themselves: for whereas *S. Matthew* makes this the second, *S. Luke* makes it the last, and puts the last in *S. Matthew* into the second place. And herein some learned men haue stumbled, and haue deuised simple shifts to reconcile the two Euangelists. Some thinke, that they write not the same history, nor of the same temptations, but of temptations vrged at sundry times. These are confuted by the very matter, phrases, and words, which are in both the same, and need no other conuiction. Others thinke (and they of the learned Papists) that in some auncient bookes, *S. Luke* obserues the same order in the temptations with *S. Matthew*, and that the difference crept in by the heedlesnesse of some writer: Which is a needlesse deuise of them, who strue to prooue the Canonickall Scripture to be corrupted in their fountaines, that so their corrupt Latin Translation may preuaile; but both impeaching the watchfulnes and care of God ouer the Scriptures, as also the diligence and faithfulness of the Church, which is pretended to suffer her selfe wholly to be abused, by the carelesnesse or vnfaithfulness of some one Scribe.

But the truth is, that it doth no whit prejudice the truth of the Euangelicall story, that the Euangelists doe not stand so much vpon order, where it is not so necessary, as vpon the matter and the things themselves done, which they faithfully report, and in which they ioyntly accord and agree: as oftentimes they stand not vpon words, nor sometimes vpon sentences, but one deliuer the same fact in one style of speech, another in another forme; but so, as one is so far from crossing another, as he giueth thereby more light and certainty vnto the other.

Quest. But whether of these obserued the right order, as the temptations were passed? *Answer.* I am out of doubt, that *Matthew* sets downe the right order as they were done: 1. Because he passeth his story by such particles as imply an orderly consequent: as, *Then* the deuill tooke him, *then* he tooke him againe, *then* the deuill left him, &c. whereas *Luke* vsed the particle *and*, in his passages, which noteth no certaine order, as the former doth: his care was to relate the whole matter, but was not so accurate for order. 2. The coherence and dependance of this second temptation with the former shewes, that *Matthew* obserueth the right method: for Christ hauing by a testimony of Scripture, confirmed himselfe in the confidence and trust in his Father, Satan immediately seeks

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to make his aduantage of Christs words, and seeing he will needs trust his Father, he would haue him trust him too much; If he need no bread beeing hungrie, he needs no staires to goe downe from the pinnacle of the Temple; the last temptation doth not so fitly cohere with the former, as this second doth. 3. After Christ had bidden Satan auoide, *Matthew* adds, *Then the deuill left him*, as being obedient to his word; plainly shewing, that that was the last temptation. *Luke* hath it not in such dependance, but thus, *And when the deuill had ended all the tentation, he departed.*

In the combate note two generalls, 1. The preparation to it. 2. The temptation it selfe. The preparation containeth such necessarie circumstances, as by which the temptation might more easily preuaile; as, 1. the time, *Then.* 2. the place, first generall, *the holy Citie*: secondly speciall, *a pinnacle of the Temple.* 3. the manner how Christ was conueyed thither, *The deuill tooke him vp, and set him on the pinnacle.* The temptation consists, 1. of the assault. 2. of the repulse.

The assault hath three things: 1. the ground of it, *If thou bee the Sonne of God.* 2. the scope or aime, namely, the sinne or sinnes to which he was tempted, *Cast thy selfe downe.* 3. the argument or perswasion to enforce it, *For it is written, he shall giue his Angels charge ouer thee, &c.* The repulse of our Sauour is by an other testimony of Scripture, not contrarie to that which Satan alleadged, but expounding it, that he might in the right sense of it, fence and secure himselfe from the temptation, as after we shall see.

First, of the preparation: *Then*] This particle shewes not onely the time of this temptation, but also the order as I noted: Satan hauing no successe in the former, renews his assault, and would assay another way. He had been kindly and gently vsed of Christ, who had answered him courteously; nay, he had conuincd him by Scripture, that he had nothing to say against it, and yet he goes on in his malice, as though hee had had both great prouocation and aduantage. Whence,

Doctr.

Note the propertie of wicked men ruled by Satan, who by no meanes can be brought to lay off their malice towards Gods children. Deale gently with them, they are like nettles, the softlyer toucht, the sharper they sting: Deale plainly with them, and conuince their consciences by the word, that they haue nothing to say for themselues, yet beeing conuincd they giue not ouer, no more then Satan here, but proceed in mischeife. And what are the reasons.

1. Because the godly in their courses doe oppose themselves to the darkenes of this world : now there is no fellowship between light and darknes, no way to reconcile them, as we may see in the example of the wicked *Sodomites* against *Lot*: first he resisted their wickednes, when they came about his house to abuse the two men; he gives them faire words, *I pray you my brethren*; he convineth their consciences, *Doe not so wickedly*; and out of his weaknes he offers them his two daughters : but, being a righteous person, whose soule was daily vexed with their uncleannes, neither his piety, nor humanity, nor intreaty, no nor his weaknes and sin could please them, but, *Away with him hence*, he is a stranger, shall he iudge and rule? now we will deale worse with him then with them, *Gen. 19. 9.*

2. Christ gives another reason, *Ioh. 8. 44.* You are of your father the devill : for his workes ye doe. In that Chapter Christ plainly teacheth the Iewes, that he is the light, *vers. 12.* they tell him he beares record of himselfe, and therefore his record is false, *v. 13.* he tells them he shall go from them, and carie the light with him, and they shall seeke him, and not finde him: what (say they) will he kill himselfe? *v. 22.* he tells them that he that keepeth his word, shall neuer see death: then said they, Now we know thou hast a devill, *v. 25.* He tells them, Before *Abraham* was, I am: and they take vp stones to stone him. Here were the children of the devill, who was a man-slayer from the beginning : And of these Christ said, Ye go about to kill me, a man that hath told you the truth, *v. 40.* and, Ye do that which you haue seen with your father, and not only seen, but felt him mooving & stirring in their hearts: for he worketh mightily in the sonnes of disobedience, *Eph. 2. 2.*

3. The more light and grace the Lord manifesteth in any of his children, the more must the darknes of wicked ones fight against it. It is not their innocency, their holines, their wisdom, their peaceable course of life, that can fence them; nay, these bring all the malice of the wicked on them, and lay them open to their rage. *Stenen* a man full of faith and power, whose enemies were not able to resist the wisdom and Spirit by which he spake, *Act. 6. 8.* yet drew they him to the Councell, and suborned false witnes against him: where what should he doe? They might, and did see his face shine as the face of an Angell, *v. 15.* In his Apologie he beginnes as a person at the barre, with a louing and mooving speech, Men, brethren, and fathers, hearken : afterward in

the course of his speech, as a faithfull seruant of God, and true teacher, he freely reprooues them, c.7.v.51.52. calls them resisters of the holy Ghost, betrayers and murtherers of the Iust, he could conuince them out of all the Scriptures, as Christ did Satan here: But the more full of the holy Ghost he was, the more were they filled with deuillish furie, like so many deuills or furies, their hearts braist for anger, they gnashed with their teeth, more like fell and sauage beasts then men; they showed with a loud voice, stopped their eares, ranne vpon him, cast him out of the citie, and stoned him.

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4. The incessant malice of the wicked against the children of God, is a running streame from this of *the wicked one*, against the naturall Sonne of God: the deuill would still, if he could, tempt and molest Christ himselfe in his owne person, but that he cannot, he will therefore be sure to molest him in his seruants: he would obscure the glory of Christ in himselfe, but seeing he cannot doe that, he will doe what he can by himselfe and all his members, to extinguish that glory of Christ in those beames, wherewith his seruants are graced and honoured: And this makes this warre so irreconcilable.

Ise. I.

Therefore let vs not maruell when we see good things, and good men resisted, nor condemne that presently which we may see opposed: but, 1. Turne our eyes vpon that naturall enmitie which is between the seed of the woman, and of the serpent. 2. Vpon mens stubbornnes against the truth, and malice, by which the sinner giuen vp by God to Satan is obfirmed and hardned. 3. Vpon the powerfull worke of Satan in men of great gifts, that beeing conuincd in conscience, euen against that light, can resist godly and innocent men. 4. Vpon the loue of mens sinnes, profits, and pleasures, which sets on forward this hatred against their conscience. What could Christ himselfe doe to conciliate *Iudas* his fauour? did not he know, that Christ was the *Messiah*, did he not preach him? did he not worke miracles in his Name? did not Christ make him one of his family, and preferre him to be the steward of his house? did he not warne him of his sinne, and beare him most patiently? Yet his heart beeing vpon couetousnesse, for a small commodity he will betray Christ, and that against his conscience. 5. Other personall and priuate occasions, may force men of great gifts to maligne and hate (against their consciences) most innocent persons. The *Jewes* knewe, that

Christ

Christ was the Messiah, that hee was most powerfull in doctrine, and most holy in his life; yet they loued their owne praise, and therefore thrust downe Christ; If wee let him alone, all will beleue in him. They thought themselves so much dishonoured, as Christ was honoured. Sometimes feare of great men, or some losse, or checke, may cause this obstinate opposition. *Pilate* knew Christ was an innocent man, he washed his hands, and would haue no hand against him; he pronounced him innocent, saying, *I finde no fault in him*: his wife beeing troubled in a dreame, sent him word, *he should haue nothing to doe against that iust man*. Yet against his conscience, and his owne words, he proceeded to condemne him. Why? how could hee be so blind and wicked? surely it was feare of *Cesar*, and of some checke: for hee had heard them say, *If thou let this man goe, thou art not Cæsars friend*.

It should teach vs to goe on vndaunted in our godly course, making no account of all the malice that the deuill or his instruments can create vs, and neuer offer to shake hands with them; we shall neuer haue done if we goe about to please them, we can not doe it vnlesse we wil be as bad as they, if we retaine our sauaour of goodness, it doth but prouoke them.

Use. 2.

Many men may hence see what spirit rules them, who when they heare Scripture against their sinnes and vnwarrantable courses, they goe on still as a chafed colt, that cares neither for pale nor hedge, but flings ouer. These men would be loath to be compared to the deuill, but we shall see them farre worse, and the deuill not so bad as many of them. When he heares Christ alledge Scripture, he saith nothing against it, but was silent, he replies not, and much lesse railes on him, as a phantasticall or precise person. But reprooue the swearer, the drunkard, the gamester, the vniust courses of men in their trades, Sabbath-breaking in Masters or seruants, and doe it out of the Scriptures as Christ did; wee shall haue the same measure that he had returned from the Scribes and Pharisees, who rayled out-right on him; He is too precise and seuer, we can doe nothing for him; or, What hath he to doe with our gouernement, or trades? or, He might finde other things to speake of.

Use. 3.

Thus if Paul speake against *Diana*, or whatsoever the crafts-masters liue by, all the citie is in an uproare against him. It seemes men are loath in their callings to meddle with the word of God,

or the directions of it, else we should haue to deale with them. It were too much to sit downe silent, and goe on in sinne against the word; but to resist the word in termes, or to raile vpon the Preachers thereof, goes one step beyond the deuill.

Vse. 4.

Take knowledge of the secret working of the deuill against the light and truth, in such as spurne against it. They cannot abide that truth and innocencie should acquit it selfe; but though they see nothing but meekenesse, patience, and innocencie, yet will side against it, as though they had the greatest aduantage and occasion. What is the cause, that men will take part with most abiekt and base persons, and bring the curse on themselves, in condemning the innocent, and iustifying the wicked in their horrible riots and misbehaviour, but the hatred they carie against goodnes? Why did the Iewes band themselves for *Barrabas*, and seek to acquit him? was it because there was any cause of loue in him? knew they him not to be a murtherer, and a rebell? Yes; It was hatred of Christ that made them sticke to him: & why hated they Christ, but because he was the light? Some there be of that Iewish generation left, to whom, if Christ be weighed with *Barrabas*, he will seeme too light; *Barrabas* shall carrie the credit and defence from him; *Not him, but Barrabas*.

Into the holy Citie,]

We come to the second circumstance in the preparation to this second assault, which is the place that Satan chooseth; set downe, 1. in generall, the *holy citie*. 2. in speciall, a *pinacle of the Temple*. What *holy Citie* this was, *Luke* expresseth, c. 4. 9. *He brought him to Ierusalem, here called the holy Citie*.

Ierusalem is called the *holy citie*, not because of any holinesse in the place: for no place as a place is more holy then other. It is true, that we read in Scripture of holy ground, as *Exod. 3. 5.* mount *Horeb* where *Moses* stood is called holy ground, and *Moses* must put off his shooes. But this was no inherent holinesse in the place, onely for the present the presence of God appearing after a speciall manner, makes a speciall holinesse to bee ascribed vnto it. Neither is it called *holy* in respect of the people and inhabitants: for the faithfull citie was long before this become an harlot, *Isa. 1. 21.* and Christ not long after this combate, cryeth out against *Ierusalem*, That she had killed the Prophets, and slaine such as were sent vnto her, and proclaimeth a speedie desolation against her. But it was so called,

1. Because God had made choice of this city to put his name there, 2. Chron. 7. 12. I haue chosen this place for my selfe. Hence was it called the Citie of God, and Gods holy mountaine, Dan. 9. 16. and the holy hill of Sion; because God had chosen it, and sanctified it for himselfe, wherein himselfe kept residence and made it eminent aboue all the places of the earth.

2. Because of the holy things which were there established, euen all the holy worshippe of God; it was not lawfull for the Iewes to sacrifice or eate the Pascheouer any where but in Ierusalem.

There was the Temple built on mount *Moriah*, wherein, 1. There was the *Sanctum seculare*, the vtter court of the Iewes, and *Salomons* porch which did rise vp by 14. staires, wherein Christ preached often, and *Peter* healed the lame man, Act. 3. 3. and probably, where *Peter* conuerted 3000. soules at one sermon. In this porch was the great brasen altar for whole burnt offerings, on which altar the fire (which at *Aarons* first offering in the wilderness fell from heauen, Leuit. 9. 22. 24.) was to be kept perpetually before the Lord; the which when *Aarons* sonnes neglected and offred with strange fire, they were burnt with fire before the Lord. In this court was the great brasen sea, wherein the Priests washed themselves, and the beasts to be offered on that altar, especially their feet, because they were to minister barefoot before the Lord. Both of them holy representations of Christ; the former of his sacrifice, who gaue himselfe for a whole burnt offering; the latter of the fruit of it, he beeing the lauer of the Church, by whose blood we are washed from the guilt and power of sinne.

II. There was the inner court, which was called the *Sanctum*, or the Sanctuarie, or the court of the Priests, whence the Iewes were barred. There was here, 1. the altar of incense for sweete perfume, wherein the Priests were euening and morning, to burne the holy incense before the Lord, as a sweet smelling sauour vnto God, and no strange incense might be offered thereon, Exod. 30. 9. While *Zacharie* stood at the right side of this altar, offering incense to God, the Angel *Gabriel* stood and foretold the birth of *Iohn Baptist*. This was an holy type of Christ, who offered himselfe on the altar of the crosse, a sacrifice of sweet smell to God his Father, and through whom God sauoureth a sweet smell from all our duties. 2. In this court was the golden candlestick, with seuen lamps, and seuen lights, which were fed with most pure ho-

ly oile, night and day, to lighten the whole inner court. And this was an holy type of Christ, the light of the world, enlightening all his elect with spirituall and heauenly light. 3. In this court was that golden table, on which the holy shewbread was euer to stand, euen twelue loaves, which were to be made of the purest flower of wheat, and were to be renewed euery Sabbath, the old loaves conuerted to the Priests vse: a holy type of Christ, in whom alone the Church and euerie member, letting themselves continually before God, are nourished and preserued vnto eternall life. 4. In this court was that costly and precious vaile, of blew silke, and purple, and scarlet, and fine twined linnen, made of broydered worke with *Cherubims*, the vse of which was to separate the *Sanctum* from the *Holy of Holies*: this vaile at the death of Christ was rent from the toppes to the bottome. A notable representation of the flesh of Christ, which hid his Diuinitie, but beeing rent asunder by his passion on the crosse, the way to heauen was laid open vnto vs.

III. There in the temple was the *Sanctum Sanctorum*, and in it the Oracle, called the inner house of God, into which onely the High Priest went alone once a yeare, and that in the feast of expiation, wherein all the Iewes must fast and afflict themselves. A most notable type of Christ: for as it was called an Oracle, because God thence gaue answer in doubtfull cases; so who is the Fathers Oracle but his Sonne, who is the word of his Father, by whom he speakes to vs, by whom we speake to him, and through whom the Father heareth vs? In this Holy of Holies was the Arke of the Couenant, and in this holy place stayed the Arke almost 430. yeares, signifying Christ the author of the couenant betweene God and vs. In which Arke or chest were kept 3. things: 1. the tables of the couenant, written with the finger of God, signifying Christ, who is the fulfilling of the law. 2. the rod of *Aaron* which had budded, a type of the Priesthood of Christ, who in the world seemed a dead branch and drie, but after his death & resurrection beganne againe to flourish, and bring fruits of life to *Iewes* and *Gentiles*. 3. the pot hauing *Manna*, a holy type of Christ the bread of life, and that *Manna* that came downe from heauen, Ioh. 6.35.

In this Holy of Holies ouer the Arke was the holy couer, called the Propitiatory, prefiguring the Lord Iesus, whom the Father hath made our *Propitiatory* by faith in his blood, Rom. 3.25. Here

also

also were the two glorious Cherubims, set like Angels on either side the Arke, looking vpon the Arke, figuring the holy Angels ministring to Christ, and earnestly desiring to looke into the mysterie of our saluation, 1. Pet. 1. 12.

These were the cheife holy things established in the temple at Ierusalem, but not all: for there were beside these, the obseruation of all holy rites appointed by God, the chaire of *Moses*, and in it the law read and expounded: there were the holy persons, the High Priest with all his holy garments, with *Vrim* and *Thummim*, and on his forehead, HOLINES TO THE LORD: there were other the holy Ministers of the Lord, who had the Lords holy oyle vpon them, of Gods owne composition, with strait charge, that no other should make or vse it out of this vse. Yea, here had liued the auncient Kings and Prophets, *Dauid*, *Salomon*, *Iosiah*, *Hezekiah*, who were speciall types of Christ. In which regard Ierusalem the seat of God and Gods worship, is called the *citie of perfect beautie, the ioy of the whole earth*.

3. It is called an *holy citie* by comparison vnto other great cities of the neighbour countreyes, wherein idols and deuills were worshipped in stead of God, as *Babylon*; or whose worship was the deuise of mans braine, and no institution of God, as *Samarita*, *Cesarea*, and others, 2. Kin. 17. 33.

4. It is called *holy* in type, two wayes. 1. As it was a type of the Church militant, of which the members are holy in part, at least in profession. For the whole Church of God was gathered together 3. times euery yeare before the Lord; at the feasts of Pasleouer, Pentecost, and Tabernacles: Psal. 122. 4. Thither the tribes of the Lord goe vp, and appeare before the Lord. 2. As it was a type of the Church triumphant, euen that celestiaall Ierusalem which is aboue, that new Ierusalem into which no vnholly thing can enter, but is the eternall habitation of the holy God, the holy Angels, and Saints.

5. It was called *holy*, or the *holy citie*, because it was the fountaine of Gods holy religion, which beeing first seated there by God, must be deriued thence, and sent out to all other nations. Mic. 4. 2. The law shall goe out of *Sion*, and the word of the Lord from Ierusalem: therefore was it the *Metropolis* and mother citie, the heart of the earth, placed in the midst of nations by Gods owne confession, Ezek. 5. 5. Nay, there must the pretious blood of the holy Sonne of God bee shed, which must streame and runne

out to the saluation of all nations; and himselfe preached the King of the Iewes, vpon the crosse as vpon the theater, in Hebrew, Greeke, and Latine, and that in the time of the Passeouer, when there was a concourse of all the people of Iewes and other nations. There the Apostles must giue their first witnesse of Christ, and thence must carrie it into Iudea, Samaria, and all nations to the vtmost parts of the earth, Act. 1. 8. And 8. 1. the Church of the New Testament was first gathered at Ierusalem, and thence by persecution scattered into all nations. In this regard it was called *καὶ ἁγία*, *the holy citie*: for all the holinesse of all other cities was deriued thence.

Doctr. I.

We learne out of this title, what it is that makes places and persons holy, euen the presence of God, of his word, and worship. Thus the ground was called *holy*, Exod. 3. 5. and the place where *Ioshua* stood, when the captaine of the Lords host appeared vnto him, chap. 5. 15.

Reasons. I.

1. Whatsoever was in the law separated to God and his seruice, was called holy: the Sabbath was holy, the Priests garments holy, Exod. 28. *Thou shalt make holy garments for Aaron thy brother: Holy*, both because they were peculiar to the holy Priesthood (for none else might put them on,) and because they were to be vsed in the holy place, (for when they came forth of the Tabernacle, they must put them off:) and thirdly, consecrate to holy vses, and to be an holy type of Christs righteousness, a precious robe wherein all our sacrifices are offered. The flesh was holy, which was offered to the Lord in sacrifice, Hagg. 2. 13. For places, *Bethel* was an holy place, when *Iacob* saw the vision of the ladder there; and the Temple was holy. For people, the Iewes were called an holy nation, and Christians an holy Priesthood, and Saints by calling, 1. Pet. 2. 9 For persons, some are sanctified in the wombe to some speciall seruice, as *Jeremie*, cap. 1. 5. and *Iohn Baptist*. Yea, euery faithfull mans heart, is as it were an Arke of God, in which are kept the Tables of the Law, yea the Tabernacle of God, and the Temple of the holy Ghost, where he pleaseth to dwell. And thus was *Ierusalem* an *holy citie*, so long as it continued in the true worship of God.

2

2. This appeares by the contrarie, seeing this holinesse was no further annexed to this place, then God tyed his presence to it: for when as the Iewes had crucified the Lord of glorie, both the Temple and City, as profane were destroyed, and deliuered into the

hand

hand of the Romans, and are now in the hands of the Turke, a nest of vncleane and idolatrous beasts, most sauage enemies of Christ, and Christian profession.

3. That place must needs be holy, where the Lord dwelleth as a Master in his house; teaching, ordering, and supplying all necessities: where Christ the holy Sonne of God walketh in the midst of the seauen golden Candlesticks, beeing conuersant among the flockes of shepherds: where the holy Spirit of God is present to powre out his treasures of wisdom and grace, by meanes of the word and Sacraments, which are his chariot, and which, not accompanied with the Spirit, are but dead and ineffectuall to regeneration: where the holy Angels are present to assist the ministry, to repell hinderances, to behold our order; but especially desirous to looke into the mysteries of our saluation: where the holy Saints vpon earth, are met together to seek and see the face of the Lord, ioyning together in all the parts of his pure and holy worship, in hearing his holy word, receiuing his holy Sacraments, preferring publickly their holy prayers, greatly by this meanes glorifying God, and enriching their owne selues: Surely, this is *Bethel*, the house of God, and the gate of heauen.

This teacheth vs not to despise our assemblies, nor to think our Churches vnholly for some corruptions. Looke vpon *Ierusalem*, Matth. 23. 37. you shall see the eleuen tribes were Apostates, there were in it dumbe dogges, Isa. 56. 10. there were Scribes and Pharisees hypocrites; nay, at this time the doctrine of the law was corrupted by the false glosses of the Pharisees, and the Temple almost a denne of theeues, full of buyers and sellers. Yet for all this, the Euangelist calls it *the holy Citie*, euen when it had more corruptions in it, then the Church of England hath at this day. Why? 1. Because there was the seruice of the true God set vp in the Temple, the word preached, and sacrifices offered, and the meetings of the Church of God. 2. Because as yet they had not receiued a bill of diuorcement. Haue not we the word truely preached, and the Sacraments for substance truely administred? And for discipline, I will say, I wish we had the execution of so much as the Church alloweth. Or, when did the Lord giue vs a bill of diuorce? or, what Church hath conuincd vs, that we cannot be acknowledged for a true Church? If they say, they of the Separation haue; I answer, 1. They haue laboured to discouer some errors, but none fundamentall in vs, nor without as many in themselves. 2. Wee

Use. 1.

may well doubt whether they be a Church or no, seeing by the profession of some of their teachers, they will not ioyne themselves to any Church at this day vpon the face of the earth, and so renounce all Communion with all the parts of the Catholike Church in the world. But we must not thinke much, if some vntable persons forsake our communion, seeing in the golden and flourishing age of the Apostles themselves, some such there were, Heb.10.25.

As for our selues, we may strengthen our selues against them by these conclusions. 1. We know, that the word of truth is truly preached amongst vs, which appeareth by the daily conuersion of thousands, whereas neuer was man conuerted by a word of error, Iam.1.18. 2. We know, that our Ministers are of God, because by them so many are begottē to God; Our Sauour thought this a good reason, when he said, Beleeue me that I came out from the Father, for the workes sake. The blind man had good insight into this matter, Ioh.9.30. saying, If this man were not of God, he could doe nothing: and a wonderfull thing it is, that ye know not whence he is, and yet he hath opened mine eyes. So may I say to the Separatist, Doeſt thou not know whence that Minister is, who hath opened thine eyes? 3. We know, that our meetings are holy meetings: 1. our people is outwardly called by an holy calling, and to an holy ende: 2. they professe faith in Christ, which is an holy profession, and in charity (if we see no open railing sinne) are to be iudged Saints: 3. congregations are called holy in Scripture from the better part, not from the greater, as an heap of wheat mingled and couered with chaffe, yet is called wheat. 1. Cor.6.11. Now ye are sanctified, washed, and iustified: but in *epist.* 2. *cap.* 12. I feare that when I come among you, my God will humble mee, and I shall bewaile many of them that haue sinned, and haue not repented of their vncleannesse, and fornication, and wantonnesse, which they haue committed. Diuerſe other abuses there were, yet among Saints and beloued ones. 4. mixt congregations are holy in Gods acceptation, esteeming them not as they are in themselves, but as members of Christ. When *Israel* was at the best, it was a rebellious and stiffnecked people: yet *Balaam* said, He saw no iniquity in *Iacob*, nor transgression in *Israel*, not that there was none, but that none was imputed.

4. We know that we haue no warrant to separate from holy things, neither for some defects cleauing to them, nor for ill men

either

either handling them, or communicating in them. The Prophets neuer made any separation in times of greatest corruption, euen when they cried out of their wickednes. 1. Sam. 2. 24. Doe so no more my sonnes (said *Elu.*) ye make the people trespasse: How? By making them loath the seruice and sacrifice for your wickednesse, v. 17. And when many abuses were among the Corinthians in the Sacrament of the Lords Supper, yet a man that did carefully examine himselfe, might communicate of it with comfort. Yea our Sauour Christ was often in the Temple, teaching and praying, and so were his Disciples, though it was a most corrupt place.

Obiect. 1. How may I pray with an euill man, seeing God heareth not sinners? Nay, his prayer is abominable. *Ans.* 1. The speech in Ioh. 9. 31. is not vniuersally true: for God heard the poore Publican confessing himselfe a sinner. 2. Though God heare him not for himselfe, yet he heares him for the people; as *Balaam* blessing *Israel*, beeing both a wicked man, and speaking against his heart, God heard him for the people, Num. 23.

Obiect. 2. But how may I communicate with a wicked Minister, or with what comfort? *Ans.* The wickednes of the Minister may somewhat lessen the comfort, but neither diminish the perfection of the Sacrament in it selfe, nor hinder the efficacie thereof to vs; seeing the efficacie depends onely vpon the promise of God, and the faith of the receiuer, and is no more to be refused then the gift of a King, though the conuayance be drawne by a wicked Lawyer. *Ob.* But how can he be a meanes of conuaying grace to mee, that is a gracelesse man? *Ans.* Grace is compared to water: now may not water that passeth through a wooden or stony channell, which it selfe is so vndisposed that it cannot receiue or haue any benefit of it, make a whole garden fruitfull? It is *Augustines* simile. Besides, I would aske, whether any could with comfort refuse *Indas* his Baptisme. Ioh. 4. 2. euen when he was a deuill incarnate. If it be said, They knew him not so to be, then belike a man may receiue the Sacrament fruitfully of a secret prophane man or infidell, and the wickednes of a Minister (if it be secret) pollutes not the Sacrament; and then it must follow necessarily, that no comfort and truth of the Sacrament can depend vpon any Minister; for then none could haue any assured comfort, that they haue euer receiued a Sacrament, because no

man can look to the sanctification of any mans heart, and cannot certainly without reuelation know who is indeed truly sanctified.

Obiect. 3. But what say you to a dumbe Minister? he is no Minister, and therefore he can performe no ministeriall action: his Baptisme, is no Baptisme; his Sacraments, no Sacraments; his prayers, no prayers. *Answ.* 1. For themselves, I say their Ministry is vnlawfull to themselves, and without repentance a certaine matter of destruction. 2. I cannot blame those, who with their owne peace, and the Churches auoide them. 3. We must distinguish between such a man, and a meere priuate man: for although they be no good and lawfull Ministers of God, yet because they come in the roome of Ministers, by the election of the Church, to whom God hath giuen power to ordaine, they are now publike persons, and Ministers, though no good ones. 4. Being thus enabled by the Church to giue what they can, and bound by beeing in the place of a Pastor, though he come neuer so inordinately to administer Sacraments, we may receiue from him what hee can giue. 5. We must distinguish between a calling, and the execution of it; for it proues it he hath no calling of a Minister, because he executeth it not. A Magistrate ceaseth not to be a Magistrate, or to want office, because he doth not duely execute it. *Obiect.* But the Magistrate is an able Magistrate, so is not this Minister. *Answ.* A Magistrate is a Magistrate, who for the ignorance of his place may be called an Idoll-Magistrate: the substance of a lawfull and good Magistrate, is to be able to iudge of causes, but not of a Magistrate simply, who is chosen by election of people, or by course: so it is of the substance of a good and lawfull Minister of God, to be able to preach, but not of a Minister simply. And as a Magistrate not able to weild martiall affaires, and so defectiue in a speciall part of his office, yet no man refuseth the good that hee can doe for peace: euen so, endeavouring in the meane time for a sufficient Ministerie, and groaning vnder this burthen, which priuate men cannot cast off, I take it, the good things which they can giue, may bee taken at their hands. *Obiect.* But by communicating with them, we communicate in their sinne. *Answ.* He that receiueth the Sacrament at the hands of a Minister, who is an adulterer, neither makes him an adulterer, nor partakes of his adulterie. If we either made him Minister, or communicated with his insufficiencie, which our soules groane vnder, some part of the guilt would sticke to our fingers. But we com-

municate onely in the Lords ordinances, so farre as he is able to administer, and iustifie not the lawfulnessse of his calling, but that he only is in the roome and place of a Minister, whom we cannot auoid, vnles we wil put away the Lord in refusing his Sacraments.

Obiect. Hof. 4. 6. Because thou hast refused knowledge, thou shalt be no Priest to me: therefore ignorant Ministers are no Ministers. *Ans.* 1. True; no lawfull, no good ones, approoued of God, to mee. 2. The Prophet rather giues a rule in election and deposition of such, then shewes how farre they may be vsed while they stand: So we denie not but such ought not to be chosen Ministers, nor that such ought not to be deposed: but, that nothing ought to be receiued of them while they stand, we deny, especially seeing we well know, that in auncient Churches there were Deacons, who were assistants to Pastors and Presbyters in reading, administering Sacraments, Baptisme and the Eucharist, yea and in Catechising, who had not the office of Pastors. All which I speak not to maintaine this foame of the Church, which shee hath been too long in scumming off; but to remooue causlesse scruples of weake consciences, who are ready to deeme all their actions nullities, and vtterly reiect Sacraments at the hands of such vnpreaching Ministers.

Obiect. 4. But how may I partake where open sinners are tolerated to receiue the Sacrament? doe not I partake of their sinnes? *Ans.* Christ entred into the same Temple with wicked persons, and ate the same Passeouer with *Indas*, and was vndefiled: the Prophets liued in the midst of a polluted people, and ioyned in the publike exercises of religion: and those few of the Church of *Sardi* defiled not their garments among a multitude of wicked persons.

Obiect. Isa. 52. 11. and, Reu. 18. 3. *Come out of her my people, touch no vncleane thing, &c.* *Ans.* If we compare the Prophets precept, with his practise, wee shall easily see hee meanes not of any schismaticall separation: he calls Gods people out of that wicked multitude, but where read we, that himselfe did bodily separate? and therefore, this must be a comming out, and departing from their euill, not locall, but morall: *q.d.* 1. haue no fellowship with their vnfruitfull workes. 2. doe not countenance them in their euill. 3. reprocue them. 4. touch no vncleane thing, that is, consent not to any wickednesse among them. But, 1. It is one thing to touch the holy things of God, another the vncleanness of men. 2. separation from the wicked in body is impossible, ex-

cept we will goe out of the world. The Disciples could not berid of *Iudas*, vnlesse they would depart from Christ himselfe. 3. vnles they can prooue an established idolatry among vs ripe to the plague, as in *Babylon*, they cannot procure a separation in bodie and minde. 4. of this separation a reason is giuen, not because they cannot partake in any holy thing, while the wicked are in presence; but, least ye be partakers of her plagues.

Obiect. 1. Cor. 5. 11. If any be a fornicatour, or couetous, or an idolater, or a drunkard, or an extortioner, with such a one eate not. A little leauen leaueneth the whole lump. *Answ.* 1. The place is meant of priuate familiarity and amity, so farre as a man is not bound, or tendeth to the countenancing of his sinne. 2. It implyeth that he ought to be excommunicate, if he heare not the Churches admonition, (as the whole context will shew) and so cut off from Christian communion for the time. 3. If a man were excommunicate, some were bound to eate priuately with him, as his wife, children, and seruants: for these are necessarily bound, and doe not countenance him. 4. A man may and must eate sometimes with notorious wicked persons; as suppose a man in the same ship, or prison, or army, and can haue no meat but among vile wicked persons, here a man may not refuse it, least he famish himselfe. So at the Lords table: such as admit wicked persons, hauing power to repell them, communicate with their sinne and countenance them therein: but a priuate person, whose soule is vexed with their sinne, and doth what he can to redresse it, but cannot, is not polluted by them; he is forced to eat with them, he may not starue his soule.

As for that, *A little leauen leaueneth the whole lump*, the Apostle speaks it to the gouernours not to suffer such wicked persons, and prouoketh onely priuate persons, the peeces of that lump, to be the more watchfull ouer themselues, but not to refuse Gods ordinances for them: And as neither that Church of Corinth ceased to be a Church for suffering that wicked man (for the Apostle honours them with that stile while he checketh that sinne,) so neither doe particular members cease so to bee for that such are suffered, much lesse. Looke to thy owne soule: the Apostle wisheth euery man to examine himselfe rather then others.

Obiect. 5. But how can I heare the word with profit from a wicked man? *Answ.* 1. A wicked man may preach saluation to another, and damnation to himselfe; as *Iudas* and the builders of

Noahs Arke. A statue may point another the way, but it selfe stand still. 2. An instrument hath all his efficiency from the first moouer, who is God himselfe: a knife without motion will cut if the hand will vse it. 3. The word is like the light: now as the light of the Sunne is not defiled, though it passe through the dirtiest places, so the word is not polluted through a wicked preacher. 4. Looke to thy owne disposition, that thy soyle be good as the seed is good, take the benefit of the Sunne and raine, and it is no matter whether the hands be cleane or soule that cast and disperse the seed. 5. Let Preachers consider what a barre it is to all their labour to be scandalous, couetous, disdainfull, enuious, noted for gamesters, companions, &c. how their example doth more harme then their teaching can doe good; with how little power or preuailing he can point his finger to other mens sores, which euery one can point at in himselfe; what an odious thing it is to make Gods people to loath Gods ordinances, because of him; and what a woefull case it is that *Paul* intimates of such teachers, who preaching to others, themselues by disobedience become cast-awayes, 1. Cor. 9. 27.

Rules to auoid entangling and seduction by Separatists. persuasions.

1. Labour for wisdom to discern betweene maine truths in doctrine, and inferiour in discipline; as knowing that *Ierusalem* was: *the holy Citie before Nehemiah* builded the wall of it: betweene the person and the place, not condemning the place for the person; betweene the thing and the vse, and condemne not the vse for the abuse; betweene offices and executions, substance and circumstances; the beeing of a thing, and the well-beeing of it. 2. Labour to reforme thine owne heart first, for that is in thy power to amend; and then thy owne family; and, if it be in thy power, goe further to the house of God: but if thou beest a private man, and this be not in thy power, thou must turne thee to prayers and teares; and yet so strue in seeking the well-beeing of things, as by vnthankfulnesse thou loose not the comfort of the things themselues. 3. Be low in thine owne eyes, suspect thy owne iudgement, condemne not, much lesse contemne those that are not euery way as thy selfe. Pride and contention of spirit are inseparable; and it is folly to looke that men who haue a different measure of grace, should not differ in iudgement, and though they walke in the same way, yet not after the same manner. 4.

Testifie thy selfe a sound Christian by the badge of Christ, which is loue: *By this shall all men know that ye are my Disciples, if yee loue one another. Studie to be quiet (saith the Apostle,) and followe things that concerne peace.* Loue will make the best euen of bad things, and giue a charitable construction of things doubtfull, and pity and pray for such as erre howsoeuer, and much more if they erre of ignorance.

Vse. 2.

This doctrine teacheth vs, that the way to sanctifie a mans person or family, is to set vp the worship of God in his heart or house.

1. Thy heart must be the Temple of God, yea as the Arke within the Sanctuarie: In the Temple God was daily worshipped, there were daily sacrifices offered, the Scriptures read and expounded, and prayers preferred vnto God from his people. Thou must get proportion in all these, if thy heart be Gods Temple: thou must priuately, yea secretly apart daily worship God with personall worship, daily offer the sacrifices of praise and thanks for personall blessings and deliuerances, daily preferre thy personal praier, daily apart read and apply the Scriptures to thine owne vse: for thus must it be in Gods temple. And further, thy heart must be as the Arke, wherein were kept the tables of the Law, written with Gods owne finger: endeauour in obedience to all Gods commandements, intreat God to write his law in thy heart, that thou mayest neuer depart from it. Thy heart as the Arke, must keep the pot of Manna, a type of Christ the food of life; close Christ within thy heart, and hold him as thy life neuer to part with him: for that pot figured the Sacraments, in which Christ is propounded the food of the soule. Thy heart as the Arke, must containe Aarons rod that had budded, signifying the discipline and gouernment of Christ, vnto which thou must subiect thy selfe: let this rodde flourish in thee, and stoope with reuerence and feare to this scepter.

2. Thy house and family must be sanctified also, by setting vp and preserving Gods worshippe there. Wee read of some of the Saints, who had Churches in their houses: Euery Christian professing holines must haue the like care & endeauour in such family-exercises as God hath prescribed: as, 1. In diligent teaching and instructing the family, partly in reading, and partly in deliuering precepts out of the word. It is Gods commandement, Deut. 6. 7. to whet the law continually on our children, and train them vp euen from childhood in the Scriptures. The benefit whereof shall be,

1. to fit them for the publike ministry: 2. to cause the word to dwell plenteously in them: 3. it is a notable means for their growth in godlinesse, and to containe them in good order.

2. In calling them to account for things deliuered, by catechising, pitifully neglected in families, who yet would be thought to be Gods people. This is the driuing of the nayle to the head, to sticke the surer. It workes care in those, who easily reiect good meanes. It hinders vaine thoughts, words, and exercises. It banisheth much folly and ignorance, that is bound vp in the hearts of children and seruants.

3. In applying the workes of God past or present, on our selues or others, to mooue them to confidence and trust in God, by the workes of his mercie, and to feare to offend by the workes of his iustice: and by this meanes, the seeds not onely of true religion, but of good conscience, shall be sown in them betimes: this was holy *Abrahams* practise, for which God would not hide his secret workes from him, Gen. 18. 19.

4. In daily priuate prayer with the family, at least euery morning and euening solemnly on our knees, making confessions of sinnes, and requests to God, together with thanksgiuing. Psalm. 55. 17. *Euening, and morning, and at noone, will I pray and make a noyse. Daniel three times a day prayed, and praised God in his house, as he was wont,* chap. 6. v. 10. The excellent vse of which, is the opening of the doore of Gods treasury to the family, by which it is enriched with the best blessings of God. Besides, the Lord shall hereby haue some honour, that is due to his mercie vpon the family.

5. In edifying the family with Psalmes and melodie to the Lord, as it is Col. 3. 16. In these daily duties doth the sanctification of a family consist. Whereunto we may be perswaded by these motiues: 1. In that they are the practises of men fearing God, such as *Ioshua* and his house, *Cornelius* and his household. 2. In that by these exercises the family shall not onely be sanctified, but also blessed; as *Obed Edom* and his house for the presence of the Arke. 3. What madnesse is it, to reiect and banish Gods word and worshippe out of doores, and yet thinke God is there? Nay, where sound grace comes, there is the Spirit of prayer and supplication in euery family apart, Zach. 12. 14. and where this worshippe of God is not set vp in families, there is nothing but a conspiracie of Atheists, and a wicked brood bringing Gods
iudge-

iudgements on themselves, and the busines passing through their hands.

Use. 3.

Ierusalem is called holy, beeing once sanctified to the Lords vse; which teacheth vs, that we should reuerently both conceiue and speake of all such things as are set apart to the Lords vse.

1. Some persons are consecrate to the Lord, as the tribe of *Leui*, of whom the commaundement was, Thou shalt not forsake the *Leuit* all thy dayes. And the Prophets: Touch not mine annoynted, and doe my Prophets no harme. So in the New Testament, The Minister that rules well, is worthie of double honour: Yea, if the widowes which were set apart to inferiour offices about the poore, must be honoured, 1. Tim. 5. 3. much more the minister that standeth in Gods place and stead. Heb. 13. 17. Obey them that haue the ouersight of you. Thus *Cornelius* reuerenced *Peter*, and the *Eunuch Philip*. Nay, not onely the minister, but euery belecuer is separate to God, and sanctified to carrie the Couenant, and hath the *annointing* of the Spirit; which the Lord acknowledgeth on them, and speaketh reuerently and louingly of them, calling them *his holy ones*, yea *the apple of his eye*. They see not this, who can persecute and reuile them for hypocrites, and count them as the Apostles (whose doctrine they professe) the scum of the world.

2. Some places are for their vse to be accounted holy, because God is there present in his worship, as the places of our meetings; not that any inherent holines is annexed to the place, or cleaueth to it out of the action of Gods worship; but while God is present in his worship, we must account it holy ground, and the house of God. When God appeared in *Bethel* to *Iacob*, he said, *How fearefull is this place? surely it is no other then the house of God*. Wee must therefore put off your shooes with *Moses*, that is, our base and vile, our sinnefull and sensuall affections, yea our lawfull (if earthly) thoughts, when we come to this holy place. Looke we bring no thoughts with vs vnbecseeming the place where God is, separated from other common places to holy vses. Looke that in this place we vse no gesture or behauiour, vnbecseeming a man that hath busines with God beeing present. To sit talking, or sleeping, or laughing, or gazing, sutes not with this place. And further, if God please to account the very places holy for the vse, and presence of God in this vse; what shall wee thinke of them that conceiue so basely of them, as they would loue a Parish bet-

ter, in which is no Church? Others profane them with base practises, and vnconscionably suffer them to fall or decay, and will be at no charge to make or keep them handsome, sweet, and beautifull. Styes were fit for such swine: As their affection is, so is their deuotion.

3. The holy ordinances of God must not be touched but with holy respect and reuerence: of which it is said, It is not safe to play with holy things. 1. The word must be receiued, read, heard, spoken, as the holy word of God. To make iests of Scripture is a wicked practise. God lookes graciously on him that trembles at his word, Isa. 66. 2. as good *Iosiah*, whose heart melted, hearing the words of the law. So the names and attributes of God, are neuer to be vsed in friuolous admirations; but *euery knee must bowe vnto him*, Phil. 2. 10. Neither ought we to laugh at Gods iudgements on others. 2. An oath is one of the holy ordinances of God; and to sweare in common talke vainely, is not to shew reuerence to this holy ordinance. *Sweare not at all*, that is, vncalled, Matth. 5. 34. 35. neither beeing called, but in truth, iustice, and iudgement: for an oath is appointed to decide controuerfies, which other meanes cannot. How few consider whether the matter be worth an oath, or whether they be called to it, or whether it might not haue been better passed by *Yea* or *Nay*, or by a bare asseueration? A wicked man is described by beeing a swearer, Eccl. 9. 3. but a godly man not onely not sweares, from which a man by education or ciuilitie may abstaine, but also *feares an oath*, in what companie soeuer he is, or what occasion soeuer he hath. 3. A lot is another special ordinance of God, to decide a controuerfie from heauen by God himselfe, when all means on earth fayle. Therefore lots must not be vsed without great reuerence and prayer, because the disposition of them commeth immediately from the Lord, Prou. 16. 33. and not but in great matters, not for recreation: for it is said, to cause contentions to cease among the mightie, Pro. 18. 18. neither doe we read that it was euer vsed, but in very great things, as the diuiding of the land of Canaan, the election of high Priests and Kings, and the surrogation of *Matthias* into the place of *Iudas*. Hence it followes, if dice and cards be lots (as I thinke they be) that all play by them is vnlawfull.

4. Some times are sanctified aboue other, as the Sabbath day, all which must be passed holily, with much reuerence and respect, both remembring it before it come, yea reioycing in the approach

Exod 34. 25.

of it; and when it is come, to sanctifie it; 1. In our hearts: for external observation of the Sabbath, without inward holiness and affection to the duties of Gods service, is hypocrisie. 2. We must not meddle with any part of the duties of our ordinarie calling: for that is no holy thing. 3. Much lesse trauell to markets or faires: but every man must stay in his owne place, Exod. 16. 29. Neh. 13. 15. to 19. 4. Least of all must we set any part of it apart to our recreations: these be no holy things: sports are inferiour to our lawfull callings, which are to be laid aside, farre from holy things, and vsurable to the Lords holy-day. The like (if not more) may be said against pampering a mans selfe and others, by feeding or feasting, and of drinking, or any such wicked passing away the Sabbath. The same also is to be spoken of a day of feasting, or publike thanksgiuing, which haue the reason of a Sabbath.

Of these, and all other Gods holy ordinances, wee may say as the voice said to Peter, *What God hath sanctified, pollute thou not.*

Doctr. 2.

A place is no longer holy, then God and his worship is present. Was *Ierusalem* a holy Citie? how then is the beautifull citie become an harlot? how is it, that this citie which was the seat of Gods worship, and the habitation and collection of the Saints, is now an harbour of Turkes and Infidels, ouerrunne with Turcisme or idolatrie? Surely, because the cause of this holiness ceased; the worshippe of God was corrupted, the Sonne of God despighted, the Gospel of God reiected, the Saints of God murdered, the day of visitation neglected. And therefore, they beeing infinitely departed from God, and his pure worship, God departs from them; and God beeing gone, the place ceaseth to be holy. *Bethel*, while the vision of the ladder lasted there, was an holy place, and so long as Gods worship continued there: but when it admitted the pollution of idolatrie, it must bee called *Bethel* no more, but *Bethanien*. When the congregation of Israel brought the Arke from *Gilgal*, and set it vp in *Shilo*, then was *Shilo* the standing house of God, the seat of religion and iustice which God had chosen, Iosh. 18. 1. but for the sinnes of this place, the Lord reiected it; as Ier. 7. 12. *Goe now to Shilo, into my place where I set my name in the beginning, and behold what I did vnto it for the wickednesse of Israel: if we will knowe what, looke 1. Sam. 4. 4. when by the villanie of Elies sonnes, and outrage of the people, the Lord was prouoked, he gaue Israel in-*

to the hands of the Philistims, there were 30000. footemen slain, the Arke was taken, *Hophni* and *Phineas* slaine, *Eli* the high Priest brake his necke; then did the glorie depart from Israel, and the Ark neuer came at *Shilo* more.

So the Temple at Ierusalem was holy, the *citie holy*, so long as they continued in the true worship of God; but after they crucified the Lord of life, both *citie* & temple as profane were destroyed; so as Ierusalem, although *the holy citie of God*, if her filthines be found in her skirts, she shall be had in derision, Lam. 1. the most beautifull rod, if held out against God, shall be broken: yea, the Temple of God, if it become a denne of theeues, God will depart from it. For what is it that can tie God to any place, but his own worship, to which he hath tyed himselfe by promise?

Let not the vaine Romanist boast of the pretended chaire of *Peter*, from which God cannot possibly depart. Can God depart from *Shilo* for the sinnes of Priests and people, where first he put his name, and can he not depart from Rome? Can he depart from *the holy citie*, where he promised he would rest, and can he not be driuen from *the great citie of the whore*, to which he neuer made any such promise? Can he depart in displeasure from her, whose foundations were layed among the holy mountaines, Psal. 87. 1. and can he not depart from the whore, that sitteth vpon seven hills? Shall *Berblehem* where Christ was borne, be forsaken, and cannot *Babylon* where Christ is daily crucified? Nay, the Lord is long since departed from her, and her finall confusion is at the doore.

Vse. 1.

Reu. 11. 3.

And if Ierusalem, once the holy citie, but now a cage and nest of vncleane Saracens and Turkes, be left of God, what a superstitious error preuailed in former times, wherein such bloody battells were fought for the recovery of the holy land, most superstitiously putting religion and holines euen in the place it selfe, after all the holy things were profaned, and God himselfe departed? The euill successe of such battells euer shewed, how God was offended with such superstitious warres: and another mischeife by them oppressed the Christian world to keepe it in blindnesse: For the Pope making his aduantage of this blinde deuotion, if any King or Prince in Christendome stood betweene him and his proceedings, one way or other he would send him out of his owne country in expedition for the holy warre, and there hold him till hee had effected his owne designs in that Princes coun-

Vse. 2.

trety, and so strengthened himselfe in all lands, as histories manifest.

Use. 3.

Ier. 7. 4. 13

Let vs not beare our selues as though we had God so sure, as the Papist thinks he hath him in a boxe, or pretend any vaine priuiledge that we haue to exempt vs from danger: True it is, we haue the word with peace, liberty, and protection; but the feare is, that our security and deadnes of heart, with dissolutenes and profanenesse in behauiour, will forfeit all. God sendeth Ierusalem to Shilo, saying, *Trust not in lying words, saying, The Temple of the Lord; but amend your waies, and I will let you dwell in this place: but if you will not, goe to Shilo, and see what I did to it, and looke for the like.* So now God sends vs to Ierusalem, that we may consider what he did to it, beeing once the praise of the earth: and if the same sinnes be found in vs as were in Ierusalem, the Lord will doe no other with vs, then he did with it; euen as he threatned, 2. Kin. 21. 13. he will stretch ouer vs the line of *Samaria*, that is, bring the enemy in our neckes; and the plummet of the house of *Ahab* an idolater; take away his holy things, and exchange them with filthy idolatry, and wipe vs as a man wipeth a dish, euen turne vs vpside downe. What were the sinnes of Ierusalem but pride, idlenessse, fulnesse of bread, and contempt of the poore? in all which England doth equall, if not goe beyond Ierusalem: and yet we charge our selues as little with our sinnes as Ierusalem did. And if we looke to the immediate causes and forerunners of Ierusalems ouerthrow, and compare them with our land, we shall see it high time to looke about vs: for,

I. In generall, Ierusalem had grieuously sinned, and therefore was had in derision: Lam. 1. 8. Her sinnes were great, many, of long continuance, with treasured wrath; and all this in a place of such meanes and light. Now no place in the world hath more meanes then we, we are farre beyond Ierusalem in meanes, and therefore farre beyond her in sinnes.

II. More specially: 1. They did not heare the words of Gods seruants the Prophets, nor obey them; therefore the Lord made that house like to Shilo, Ier. 26. 6. and hence Ierusalem afterward had time enough, but too late to charge her selfe with rebellion, Lam. 1. 18. and to acknowledge the righteous iudgement of God against it. Neuer were the Oracles of heathens despised so amongst them, as Gods holy word is generally of our people; no man almost lets it come neare his heart, a manifest argument that

God

God will one day speake so as he will bee heard. 2. Ierusalem would not take knowledge of the day of her visitation, as appears in Luk. 19. 43. and Matth. 23. 37. therefore her habitation was made desolate. As little know we the worth of our blessed means: but perhaps we may know it better in the want of them. 3. Ierusalem remembred not her latter end, therefore she came downe wonderfully, Lam. 1. 9. she was carelesse and neuer considered the account she was to make of her liberties, and so hardned her selfe in sinne, and grew to contemne the good meanes shee had, through the daily custome of them. This also was the immediate forerunner of *Ninuchs* destruction, Zeph. 2. 13. This is the reioicing city, that dwelt carelesse and said in her heart, I am, and there is none besides me. How is she made wast, and the lodging of beasts? Euery one that passeth by her, shall hisse and wagge his head. And the reason is, She bore her selfe vpon her priuiledges, her holy things, her strength, wealth, populous and flourishing estate, specially vpon the promises of God, which they peruerter, beeing all made with condition of obedience, which they had long before forfeited: yea so likely and constant an estate she had, as none in the world would haue beleeued, that the enemy should haue entred the gates of Ierusalem, Lam. 4. 12. so as he came vnlookt for. The same is our conceit, we thinke our stasse so strong that it can neuer bee broken, we remember not what is the end of security: when men cry, Peace, Peace, comes sudden warre.

4. Ierusalem had two sorts of Prophets in her: *First* false Prophets, which flattered them and sought out vaine things, false prophesies and causes of banishment, Lam. 2. 14. Such was *Hanani*, who opposed *Ieremie*, and said the Lord would within two yeares breake the yoke of the King of *Babel*, Ier. 28. 2. and *Ahabs* false Prophets would bid the King goe vp to battell against Gods commaundement, and prosper. This was one cause of her ruine, Lam. 4. 13. for the sinnes of her Prophets and Priests: not that the people had not sinned, but when leaders, and such as should preserue purity of religion and manners, are so corrupt, it argues a generall corruption running downe from the head to all the members, which must needs bring the whole to a consumption. *A second* sort were faithfull and sincere, and the entertainment of these was such in Ierusalem, as God most seuerely reuenged. *Ieremie* was cast into the dungeon, *Micaiah* into prison,

may our Saviour challengeth Ierusalem of such cruelty against the Prophets, as did bring all the righteous blood vpon them from *Abel* vnto *Zachariah*, Matth. 23. 37. But of all cruelty they filled their measure in crucifying the Lord of the holy Prophets: Matth. 21. 38. the Housholder sent his seruants to receiue fruits, but they euill intreated them, and beate some, and slew others: at last he sent his Sonne, saying, They will surely reuerence my Sonne: but they said, This is the heire, Come let vs kill him, and the inheritance shall be ours. Now what will the Housholder doe? Hee will certainly destroy those wicked men, and let out his vineyard to others. Expressing plainly in this parable, Gods dealing with Ierusalem, and theirs with him, and what was the immediate cause of their destruction. A dangerous thing it is to wrong the faithfull Ministers of God: *Doe my Prophets no harme*, saith the Lord: and to persecute Christ in his members, shall not bee vnre- uenged.

5. *Ierusalem* had many warnings before their vtter ouerthrow. It was besieged by *Pharaoh Necho*, by *Senacherib* in *Hezekias* time, in *Rehoboams* time by *Shishac* King of *Egypt* it was sacked and ouerthrowne, 1. King. 14. 26. It was subdued thrice by *Nebuchad- nezzar* king of *Babel*, twice vnder *Ioakim*, and the third time vnder *Zedekiah*, the citie was wasted, the Temple burnt, and the people captiuated into *Babylon*, 2. King. 24. and 25. After seauentie yeares, when by the permission of *Cyrus* King of *Persia*, the Temple was builded by *Zerubbabel*, the Citie by *Nehemiah*, and the law restored by *Ezra*, and the Lord came againe to his Temple: yet being againe prouoked, some yeares after it was taken by *Antiochus Epiphanes* King of *Syria*, the law burned, the Temple profaned, the daily sacrifice remooued, the sanctuarie of strength polluted, and the abomination of desolation set vp, as *Daniel* had foretold, chap. 11. v. 31. and made a wonderfull effusion of blood. After this, the Citie and Temple was reedified by *Judas Assomananus*, and began to flourish: but it was not long, before it was again taken by *Cn. Pompeius*, a Romane Captaine, whom *Aristobulus* called to help him against his brother *Hircanus* for the Priesthood. All these were faire warnings, whence they might perceiue, 1. how righteous the Lord was in not forbearing their sinnes: 2. with how little reason they could stand vpon any outward priuiledge, if they would goe on in prouoking the Lord: 3. how loath the Lord was to reiect them vtterly, if by any meanes they could be reclaimed.

But

But when no meanes would doe them good, the Lord giues them to vtter desolation by *Titus* and *Vespasian*, who ruinated the city, defaced the Temple, and left not one stone vpon another, as Christ prophesied, Matth. 24. 2. And since that time it hath euer beene profaned, and in the hands of the greatest enemies of God and man, next Satan himselfe; polluted with most horrible idolatries, the Iewes driuen from thence into all lands, and in all lands vagabonds, the blood of the Sonne of God lying vpon them and their children till this day.

Oh the patience of God towards vs! the many warnings and threatnings that we haue had, by many treasons, conspiracies, sundry open and secret practises of our enemies, by sea and by land! (Remember 88. and 1605.) by sundry plagues of many kinds, and euerie day renewed, renews some warning or other: And yet, how fall we backe more and more? how strong are the Papists? how bold? how malicious and furious, as mastiues that haue bin long in the chaine? Oh that we were so wise, rather to take example by others, then to be made examples to others; and to take warning by others harmes to preuent our owne! Why should we think our selues so safe from the touch of this doctrine, or exempted from the lot of all Churches and lands? Where was there euer a more holy place, a more holy Citie, a more holy Temple, then at Ierusalem? yet by securitie departing from the Lord, the Lord left them. What Church in all the world, whose flourishing estate hath alwaies lasted? Cast we our eyes vpon the Churches planted by the Apostles themselues, that of *Rome*, *Corinth*, *Galatia*, *Ephesus*, the Churches in *Asia*: they had their times, but knew it not till it was too late: now all are become dens of theeues, and funke downe into the deadly poyson either of Mahometisme or Antichristianisme.

It was the ouersight and ouerthrowe of the most renowned Churches, neuer long to prize their liberties in the presence of them, but had leaue a long time to bewaile their absence. Time was when Ierusalem had God neare them, his Prophets, his Law and Oracles, her Nazarites purer then snow: But not long after, there was neuer a Prophet left, neuer a signe, her Nazarites blacker then a cole, the waies of Sion forsaken: Oh now for one Prophet more! Time was when they had the Sonne of God among them, and his Apostles, and the sound of the blessed Gospell was first offered to them: But not long after Christ and his Apostles,

the note was altered, and the case changed : for the sonnes of peace, and Ministers of peace, they heare of *Titus* and *Vespasian*, of wars and bloodshed, of famine and death meeting them a thousand wayes.

Now time is, we haue God neare vs, and Christ his Sonne, and the Ministers of reconciliation, and we know not our happinesse. Time may come, when we may wish one good Minister in a countrey, one sermon, one holy Sabbath spent as we haue seene many with too much neglect : a Lent may come for this long ope-tide. The Lord knowes how little we desire the day of vengeance, neither can we prophesie; but blessed is that man that *seeth the plague and hideth himselfe, whereas the foole must goe on to punishment.*

THE second thing in this second circumstance, is the speciall place, namely *The pinnacle of the Temple.*]

The Temple was the highest place on the mount *Moriah*, and the pinnacle was the highest place of the Temple, to wit, a battlement about the toppe to keep from falling down, Deut. 22. 8. called pinacles from their sharpenesse, as our pinacles are the sharpe tops of our buildings, or spires.

Satan makes choise of this place ; 1. As fit to his temptation, the scope and aime whereof we shall see afterward. 2. Beginning a new temptation, he changeth his place, to see if thereby hee can change Christs minde : so did *Balaam*, to see if any place would serue him to curse Gods people, shift from place to place. And it is not vnlike but our dicers and gamesters haue learned this of the deuill, when the play runnes against them, to shift places for better lucke, as they say. 3. The place was full of danger to stand vpon, and much more for the height to fall from. 4. The Temple was an holy place, dedicated to Gods worship and seruice ; what hath Sathan to doe there ? but he takes vpon him, as though hee had to doe euery where, and can stand among the sonnes of God, against the sonnes of God. It may be Christ will thinke himselfe priuiledged there, as the Pope in his chaire, that hee cannot erre what euer he doe. Or if he can abuse the Temple, to make it a meanes of the ouerthrow of the Sonne of God, he shall with one worke both dishonour the Father so much the more, and destroy the Sonne.

Doctr.

Satan either fits his temptation according to the place where he findes a man, or drawes him to a place fit for his temptation:

Both

Both which we see here against Christ; beeing in the wilderness hungry, Satan fits his temptation to the place, to make stones bread; and now beeing to assaile him with another kinde of temptation, he drawes him into a place fit for his temptation. This subtilty of Satan we may obserue in the first temptation of all: there was but one forbidden tree in Paradise, and there Satan fits his temptation to the place, *to eate of that*. So he findes *Peter* in the common hall, there he tempts him to deny his Master, a place most fit for it, where all else denied and abused him; and, if hee should not so doe, hee should bee in like danger: Nay, he not onely fitted the temptation, but also drew *Peter* to the place.

1. Satan doth not vse all temptations in euery place, but such as he will haue some aduantage in by the very place it selfe: hee knowes it were bootlesse, if the place as well as other circumstances be not fitted to him. It had beene in vaine to haue tempted *Cain* to slay *Abel* in his fathers house: but he drew him into the field after him, and so preuailed. He knew *Ioseph* was a most modest and chaste man, and it had beene in vaine to haue moued him to vncleannes, so openly as he did *Zimri* and *Cosbi* at the doore of the Tabernacle of the Congregation, or as openly as *Abolom* who defiled his fathers Concubines in the sight of all *Israel*: and therefore he sets vpon him in a secret chamber. He knew it was no fit place to tempt *Noah* in the Arke, in the midst of the waters, when there seemed but a steppe between him and death: but, sitting vnder the vine in his vineyard, he was easily ouercome with it. While *Dauid* was in his flight before *Saul* in caues and wildernesses, it was bootlesse to tempt him to follie, he had no leasure, his thoughts were taken vp in holy prayers and consultations with God; but when hee was on his *pinacle*, on the top of his turret, the place was fit to spie *Bathsheba* and haue her fetcht to him, and so the sinne was finished.

2. Satan knowes, that sinnes are of diuers sorts, and though all bee workes of darknes, and so should flie the light, and walke in solitary and priuate places, as extremities on the left hand, thefts, murders, adulteries, &c. yet some other are best brooded in the light, and places of publike resort, as pride, prodigality, and a number of riots and open disorders: for example; *Herod* swore an oath to giue *Herodias* whatsoeuer she asked, to halfe his kingdom: when she asked *Iohns Baptists* head (which was an heinous

Reasons.

2

murder of them both vpon an innocent man) the very fitnes of the place brought it forth. Great men often sweare hundreds of oaths in a day, and forget them presently, if they were made priuately: But because *Herod* had sworne amongst the people, for his credit sake, and for them that stood by, *John* must presently loose his head.

3

3. The largenes of Satans commission giues him leaue to make choise of what place he list, and thence to make his best aduantage: no place is priuiledged, for he compasseth the earth, and is the Prince of the aire, and stands sometimes in the presence of God, to get leaue to afflict the children of God; so as there is no desert so solitary, no pinacle so high, no citie so holy, no Temple so sacred, but Satan dares and can euen there watch Gods people a mischeife: nay in Paradise hee tempted *Adam*, and *Indas* at Christs owne table.

Use. I.

This may aduise vs to keep our selues so farre as we can from places of probable danger, which Satan hath after a sort fitted for temptation. Some places are drie and barren, no goodnes is there exercised, or to be had, nor to be done: in these places the euill spirit walketh, there he haunts (as we see in the parable:) and therefore our rule must be this: Where we can neither doe good, nor take good, those bee no places for vs. Many ciuill mens houses, how is the time eaten vp in vaine and idle speech, and the most tolerable talke is worldlines, and the talke thereof is endles. *Obiect.* What hurt is in that? *Sol.* Yes, it is a dry place, and it cannot be answered, when euen this shall shoulder out better speech. Other places are not onely emptie of good, but filled with euill, that as hardly shall a man come safe out of them without some poison or corruption, as out of a plaguy or leprous house: For how can a man be safe where *Satans throne* is? as,

1. Places of idolatry, where a man must either shew his dislike, or else giue a secret consent. Men can goe into places where the horrible idol of the Masse stands, and keep their hearts to God: but commonly God giues such vnwarrantable boldnes a checke, and experience shewes what a tang it leaues after it. 2. King. 16. 10. *Abaz* went vpon another occasion to meet *Tiglah Peleser* King of *Assur* at *Damascus*, and onely seeing an altar there, he was so in loue with it as he sent to *Vriah* the Priest the patterne of it, and the fashion, and whole workmanship of it to haue another like it in all points, against Gods commandement. And how hath

a secret infection poisoned a number of our trauelllers, who falling in loue with Romish idolatry, haue brought the fashion, and patterne, and workmanship of it ouer with them, and that because they runne vnwarrantably into places of danger? So how dangerously doe men runne into great Papists houses, where there are a thousand allurements and entisements, pure religion scorned, belied, and all to besmeared with shamefull lies and opprobrie, and the contrary magnified and extolled as the onely truth; yea the Scriptures themselves not lesse abhorred then the theefe hates the gallows, and thrust downe vnder mens deuises and Popes Decrees, yea the word of saluation condemned and burnt (as they were of old by *Antiochus* and *Maximinus*) as the books of heretikes; and the godly professors scoffed vnder the style of Scripturers and Bible-bearers? Men think it no danger to be familiar in such places, to be seruants to such Masters; which is to lead themselves into temptation. Alasse, what Communion is there betweene light and darkenesse, betweene Christ and Antichrist?

2. Not onely places of spirituall whoredome, but also corporall: If Satan get a man into such a place, he hath his snares and bands, her lippes are snares, her hands as bands, her words are cordes to draw a man in as an ox to the slaughter. How can a man auoid the vncleane spirit in such foule sinkes as such places be? *Pro. 5. 8.* My Sonne, keep thy way farre from her, and come not neare the doore of her house: and *6. 32.* hee that goes in to her, besides that he destroyes his owne soule, he findes a wound, and dishonour, and a reproach that shall neuer be put away. And the same commandement, that hath forbidden any euill, hath forbidden also all the occasions of euill.

3. We must auoid drinking houses, gaming houses, and places of such rude and hellish resort. How suddenly are minds corrupted in bad company? what quarrells and causelesse blowes? what vaine and ribaldry speach, which corrupteth good manners? what expense of precious time? what riot of goods? what wast of wit, and losse of reason it selfe is commonly in such places? so that a good minde sees himselfe in a little hell while he is there: and where lodgeth Satan, if not in such houses, which are seruants to euery mans sinne, and where are baits and snares, which are enemies not onely to Christianity, but euen to ciuility and humanity it selfe? There Satan hath one roome filled with swearers, an

other with scoffers, a third with drunkards, a fourth with gamesters; and all his roomes are full of idle and disordered persons, who for the time haue cast vp their callings, and are at leasure for any worke of the flesh which their master the deuill will now employ them in.

4. Adde hereunto the places of stage-plaies and enterludes, places of as great danger as any of the former, Satans schoole-houses: There you shall heare oaths, and lies, and scoffes of base varlets against not onely their betters among men, but of God himselfe, and his holy religion: There you may see sinne acted and represented, which ought not to be named among Saints: There you shall see men wearing womens apparell, and perhaps women mens: There you shall see men trauelling of child, as one said of *Nero* beeing an actor in a Tragedie, to which his part called him; and all kind of adulterous behauiours, and such shameful gestures and actions, as the light of nature hath descried and condemned. What shall I speake of that lewd and wicked dauncing of young men, in the habit and gestures of women, like *Herodias*: which what an incentiue of lust it is, may easily be conceiued in *Herods* example: and the poyson of amatorie kissing of beautifull boyes, is vnto lust as fire to flaxe, or oyle to fire. And least you should thinke I did wrong the in calling these places the deuils schooles, *Cyprian* doth no lesse, accounting the Stage-player (teaching boyes to bee effeminate, by instructing them how to play the women, and to expresse wanton gestures) to bee the deuills Vsher.

All these are places of certaine perill, where no man can misse the Tempter: if he can draw men into these places, he will not faile to fit them with temptation. Let vs therefore make a couenant with our eyes, not to behold such vanities and lustfull spectacles; and with our feet, not to wander into such by-paths; and with our selues, to auoid the very appearance of euill. It will fort well with our weakenesse, to auoid temptation, to pray against it, to watch our selues least we be overcome, rather then to follow, and much lesse to goe before the Tempter.

But if we must needs come in such places, as are fitted aboue others for temptation, then must we sence our selues more strongly against such temptations, as the custome of the place offereth.

Quest. How may we doe so?

Ansiv.

*Ludi scenici spec-
tacula turpitudi-
num, & licentia
vanitatum Aug.
de ciuit. Dei. l. 1.
cap. 32.*

*Scipio propter ani-
morum canendam
pestilentiam, ipsam
scenam construi
prohibebat. Aug.
ibid.*

*Magister non er-
uendendum, sed
perdendum pue-
rorum. Cypri.*

Vse. 2.

Ans. By obseruing these rules.

1. In all places put we on our Christian armour, without which Christian life cannot stand. When a man goes among thornes and stubbes, had he not need haue his shooes of the Gospel on, if hee would not be pricked and peirced to the heart? Or if a Christian want his sword, how should he cut the bands of sinne in sunder? How should a souldier stand in the houres of skirmish, without his corslet and brest-plate? or how should he quench or repell the fierie and furious darts of Satan and his instruments, if he want the sheild of faith? That man that puts on this armour of God, shall ouercome all difficulties, and stand where many haue fallen: for he hath with him the victorie that ouercomes the world.

2. In all places lay hold on all opportunities to doe good, as Satan doth to doe euill. He that hath goodnes in him, shall come in no place but he may finde some fitnes to communicate it. If in places of good resort, men may and ought to make gaine of that occasion. Can good men meet, and not be better one for another, whereas the wicked cannot meet but be worse? Here a man may 1. obserue Gods graces in others, to be a patterne to himselfe. 2. draw out vnderstanding of them, by godly and fruitfull questions, or conference: Pro.20.5. 3. stirre vp others to diligence in going forward, and to greater loue, Heb.3.13. and inoffensue walking. Others may be ignorant; and here is occasion for thee to pity them, and open thy lips with wisdom to feed them, Pro.10.20. Others may be dull and slow in Gods wayes, and these must be prouoked and encouraged. Others by infirmity may be going astray, and thou perhaps mayest be a meanes to turne him, and winne a soule. Others may need an exhortation, an admonition, a louing and brotherly reproofe: or may neede comfort: A wise man may now watch occasion not onely to preuent Satans baits, who would keep Christians from doing the good they can, but also to acquit himselfe in all places to the good of others, and his owne comfort.

3. In places of bad resort, or scorner, if our calling lead vs into them, let vs take with vs the exhortation of the Apostle, 2. Pet.3.17. Take heed ye be not plucked away with the error of the wicked, and fall from your owne steadfastnes. And besides, 1. let vs grieue, that we are fallen into such company. 2. let vs thinke of some good or speciall worke of Gods mercy or iudgement; fresh in memory. 3. if there be apparant euill, either giue

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apparent token of dislike; or in a wise and peaceable manner, so speake as Gods honour be not by our silence troden downe. 4. if there be no opportunitie or place for good, depart with all speed, Prou. 14. ver. 7. and beware of falling into the like company againe.

Tooke him vp, and set him on the pinacle.]

The third circumstance in this preparation, is the manner how Christ was conuaid to *Ierusalem*; Then the deuill tooke him vp into the holy citie, and set him on a pinacle of the Temple. Some of great learning and pietie hold, that Christs presence in the holy city, and on the pinacle, was onely in vision, and not corporall. Their reasons are these: 1. Some of the Prophets thus are said in vision to goe from place to place; as *Ieremie* must goe to the riuer *Perath*, and backe againe, c. 13. 4. and, *Ezec. 11. 24. The Spirit of God tooke me vp, and brought me in a vision by the Spirit of Gad into Chaldea: and, 8. 3. And tooke me by an hairy locke of my head, and the Spirit list me vp betweene the earth and the heauen, and brought me by a diuine vision to Ierusalem.* 2. Because the *Euangelists* say, that the temptations were in the wilderness, and therefore could not be actually in the holy Citie, or on a pinacle, but in vision. 3. Because *Luke* saith, that the temptations beeing ended, Christ returned into *Galiley*, namely from the wilderness.

But it seemes, Christs beeing in *Ierusalem*, and on the pinacle of the Temple, was not in vision, but in deed and truth; and the reasons well considered are too weake to prooue the contrarie: because, 1. It ouerthrowes the end of the temptation, which was to cast himselfe downe headlong, for the Angels would keep him without hurt. How could he hurt himselfe by an imaginarie fall? or what needed he the Angels helpe? Neither could he cast himselfe downe, if he were still in the plaine of the wilderness. 2. It seemes not to stand with the holinesse of Christ, seeing euery vision, which is a worke of Satan, intending by it to delude man, is either a deceiuing of the outward senses, (whereby he makes a man thinke he sees, heares, or feeles something, which indeed and truth he doth not: as the witch of *Endor* made *Saul* beleue he did heare and see *Samuel*, when he did not, 1. Sam. 28. And after the same manner, if it were a vision, supposing that Christ was awake, hee must not see the ground of the wilderness, where they say he was, but vpon that ground the City, *Ierusalem*, the Temple, and pinacle, and himselfe standing on the top of it, when indeed it was not there.)

there.) Or else, a vision presented by Satan must be an illusion of the minde, whereby he makes a man thinke that of himselfe which is not true; which can farre lesse agree with the holines of Christ, whose imagination could not be so farre abused, as that he should thinke he was carried, when he was not carried; or to thinke himselfe to be there, where he was not: for this were contrarie to that vnmeasurable wisdome, which was with him. And if Satan had had such power ouer the superiour part of the minde of Christ, he might likewise haue perswaded him he had not fallen when he did fall, or hee did not worship him, if he had done so.

As for the obiection taken from the example of the Prophets; I answer, Great is the difference between the visions of God, and visions from Satan. They knew their visions to be diuine, and not to delude or deceiue them, they knew the Spirit of God tooke them vp in diuine visions; but here it is said, *The deuill tooke vp Christ*; and the text mentioneth that theirs were visions, so it doth not here.

For that which is obiected out of the Euangelists, that the temptations were in the wildernesse; and if it were not in vision, onely the first should be there: I answer, 1. The Euangelists say, that Christ went into the wildernesse to be tempted, but none of them say, that all these three were in the wildernesse. 2. If they should haue said, that the temptations were in the wildernesse, it had been true: for (as we haue heard) Christ was tempted with other temptations then these in that place within the fourtie daies.

Whereas it is further said, that Christ returned after the temptations into Galily, and therefore the last temptation was in vision vpon the plaine, and not on the mountaine: I answer, 1. No one Euangelist saith, he returned from the wildernesse. 2. That the Euangelist hath reference to the last temptation, which perhaps was finished in the mountaine either in that wildernesse, or neare it, after Christ was led backe from Ierusalem, and there the temptations ended.

And now, seeing that his presence in the holy citie, and vpon the pinnacle was reall and locall, not in vision and mentall, the next question is, How the deuill tooke him vp, and set him on. *Answ.* It must necessarily be one of these two wayes; either Satan must lead him, or else must carrie him.

The former, that Satan tooke him as a companion, or a leader, seemes not so probable: 1. Because Christ of his owne will would

not goe; for (as we haue heard) the Spirit led him into the wildernesse to be tempted; and he would not of himselfe goe elsewhere, because the Spirit of God called him thither, and no whither else. 2. Christ would not doe it at Satans instigation, whom he knewe to be the Tempter: for neither must we doe any thing at Satans request, be it neuer so lawfull: for what euer we doe, we must haue a word of God to doe it in faith. 3. If Christ had yeelded to bee lead as a companion, he might haue seemed to haue sought temptation, and been a co-worker with Satan against himselfe: but it was enough to yeeld himselfe a patient in it. 4. The distance of the holy citie from the wildernesse, which was (as those say that make it the least) twelue miles from Ierusalem, admitteth not that Christ beeing hungry and readie to faint, should follow Satan so many miles.

The latter therefore seemes to be the right manner of Christs conueyance, namely, that he was carried by Sathan through the aire, who by Gods and Christs permission, tooke him vp, and transported his blessed body to Ierusalem, and set him on the battlements of the Temple. For, 1. the words, hee set him on the Temple, signifies hee set him downe, who had formerly taken him vp; and if he had power to set him there, why should he not also haue power to carrie him thither? And, if he had not carried him thither, but Christ had followed him, the Euangelist would haue said, When they came to the pinnacle of the Temple, and not set him on the pinnacle. 2. This was the houre of the power of darkenes, wherein Satan was allowed to take all aduantages to further his temptations: and he might thinke this violent transportation a meanes, either of shaking Christs faith with terror and feare what might become of him, being now deliuered into the hands of Satan; or else to make him swell with pride and insolencie, that he was able to flie in the aire, or to be conuayed in the aire from place to place, without hurt, which an ordinarie man could not: and this would well fit the scope of the temptation ensuing.

Quest. But how could Satan carrie the body of Christ, beeing a spirit? Or if he could, why should he? *Answ.* Hee is a spirit, 1. of wonderfull knowledge and experience, to diue into secrets of nature, to worke strange and hidden things. 2. of exceeding great power, to shake the earth, mooue the mountaines, and confound the creatures, if God should not restraine him. 3. of admirable agility and quicknes, proceeding from his spirituall nature,

where-

whereby he can speedily conuay himselfe and other creatures, into places farre remote and distant one from another. 4. he knowes to apply himselfe to the creatures, and to mooue them not onely according to their ordinary course, but with much more speed and quicknes. 5. he is able to appeare in the forme of a creature or any person, not by deluding senses, but by assuming to himselfe a true body, and mooue it by entring into it, and to vtter a voice in a knowne language, as he did in *the serpent*, and so he can in other creatures, which haue instruments of speech. And thus it is not difficult to him to transport a body.

Witches and wisards haue beene often by their owne confession transported into remote places by wicked spirits, which they call familiars. Besides, good Angels (beeing in their nature Spirits as Satan is) are able to transport men hither and thither as Christ was in the aire. Act. 8. 39. The Spirit of the Lord caught away *Philip*, & caried him from *Gaza* to *Azotus*, which was about 36. miles. Some vnderstand it of an Angell of the Lord, as Mr. *Beza* noteth. But if God by himselfe miraculously did that, the additions to *Daniel* (to which as much credit is to be given as to any historie, which is not Scripture) affirme, that the Angell of the Lord carried *Habbakuk* out of *Iudea* into *Babylon* by the haire of the head.

Now, why Christ must be thus carried by Satan: *Ans. 1.* It was not against the will of Christ, but willingly he puts himselfe into the hands of the deuill, to plucke vs out of his hands. 2. It was not impotencie or weaknes in Christ, but power and resolution, who would not recoyle, nor shunne, any place where Satan would appoint for his assault, or would carrie him, beeing as well the God of the mountaines as of the vallies. Here therefore we must not admire the power of Satan, but the patience of Christ, that suffred himselfe to be carried of the deuill, beeing it tended to the greater confusion of Satan, and the glory of his owne victory. 3. Our blessed Lord would be tempted in all things like vnto vs, that as a carefull head he might sympathize with his members. God for the triall of his children, sometime suffers Satan to haue power euen ouer their bodies: and therefore Christ to sanctifie this affliction to his members, would suffer euen his owne blessed body for a while in the hands of Satan. 4. What maruell if Christ suffred himselfe to be carried by the deuill to temptation, that suffred himselfe to be carried by his instruments

to execution? How was he haled and carried by the deuills limbs from place to place, from *Annas* to *Caiaphas*, from him to *Pilate*, from him to *Herod*, from him to *Pilate* againe, and from him to the place of execution? Satan in himselfe might aswell carrie his body into *Ierusalem* to be tempted, as his limmes carrie it out of *Ierusalem* to be crucified; and aswell might he suffer Satan to lead him into the mountaine, and tempt him, as his instruments to lead his body vnto mount *Caluary* to kill him.

Use. 1. Consider the wonderfull loue of God to mankinde, who would giue his onely Sonne, and the Sonne of his loue, to such abasement, to deliuer him not onely into the hands of Satans instruments, to mocke, to spit vpon him, to buffer, yea to condemne and kill, but to deliuer his blessed body into his owne hands to carrie and recarrie at his pleasure. Adde hereunto the wonderfull loue of the Lord Iesus, who was a willing patient in the hands of the deuill himselfe. He knew it was the will of his Father, and therefore submitted himselfe vnto it. He knew it was a part of that *whole righteousness*, which he was to fulfill, and therefore he resisteth not. He knew it to be as great an indignity as neuer could be the like; yet for our sakes he is well content with it.

Now as Christ was content, because he loued vs, thus to be tossed of Satan here, and of his instruments afterwards, so let vs shew or returne our loue to him. If we be tossed by Satan or by his instruments for Christs sake, as the Saints haue been, from prison to prison, we must be contented: our loue to our Lord must help vs to swallow it, and not shrinke from him. Consider, we may be in the hands of the deuills instruments, but he was in the deuills own hands for vs: this would make vs shrinke.

Use. 2. Obserue hence, that the worke of our redemption, though free to vs, yet cost Christ deare. He must be not onely in the hands of *Iudas* to betray him, of the Iewes to scoffe him, of *Pilate* to condemne him, and of the souldiers to crucifie him; but personally in the hands of the deuill to tempt him. And had not Christ been thus, and worse then thus, in the hands of the deuill, we had neuer been gotten out of his hands. Here take we notice of the execration of our sinnes, and the wofulnes of our estate: our sinnes put him into Satans hands, he must put himselfe in our place or stead before we can be rescued.

Use. 3. Obserue the wonderfull power of our Lord Iesus, that

beeing in the hands of the deuill can come out safely: nay his mighty power shines herein, that by his owne comming into Satans hands he brings vs out, an vnlikely and contrary meanes, but such as by a diuine power preuailes for himselfe and all his members. Could any other but he worke Satans greatest disadvantage by offering him the greatest aduantage? Here is omnipotence, to worke by contraries, to kill death by dying, to shut the graue by entring into it, to remooue hellish paines by suffering them, and to pull his members out of Satans hands by putting himselfe in. The Phillistims desired but to get *Sampson* into their hands, and preuailed: but here is an inuincible *Sampson*, his enemy cannot hold him.

Use. 4. Hence we see that Satan may haue power ouer the bodies of men, God permitting him, to carrie them as he listeth and grievously to afflict them, as we see in *Iob*. That Satan can transport the bodies of witches, all histories record. That he can bewitch the bodies of vnbeleeuers, none deny. But our example teacheth, that euen the godly themselves may be bewitched; as *Iobs* body was, and the woman of *Canaan* her daughter, a daughter of *Abraham*, Matth. 15. 22. For if the deuill hath power here ouer the body of Christ himselfe, he may also ouer his members. Many presume vpon the strength of their faith and graces, that Satan can haue no power ouer them, and they desie him: But hast thou more strength of faith and grace then Christ had, ouer whose body Satan had power for a time to carry and recarry? *Object.* Witches haue assayed to bewitch such and such, but haue confessed their faith to be so strong as they could not preuaile. *An.* They alleadge a false cause to feed the former delusion: for the true cause of their not preuailing is Gods restraint, not the strength of faith.

Use. 5. Here is a ground of comfort, if the Lord permit the bodies of his elect to Satans disposall; it is no argument (suppose a man be witched or possessed) that a man is not then the child of God: for 1. Christ was as deare vnto God now, beeing in the deuills hands, as before. 2. Christ was safe enough now in the hands of the deuill, and so are all they that are in Christ. He was no lesse in his Fathers hands now then before. 3. He was not left in the hands of the deuill, but permitted for a time of triall and temptation: So it is no argument of finall deliuey vp to Satan, when the child of God is for a time deliuered into his hands to exercise him.

4. It is rather an argument of Gods child, and conformity with Christ, to be maligned of Satan and vexed by the deuill. Satan may winnow and sift Gods children, but their faith thorough Christs prayer shall not fayle, and the gates of hell shall not preuaile.

VERS. 6. *If thou be the Sonne of God, cast thy selfe downe: For it is written, &c.*

NOW after those three former circumstances, which contained the preparation to this second temptation, we come to the temptation it selfe; which consists of the 1. assault: 2. the repulse. The assault containeth, 1. the ground of it, *If thou be the Sonne of God*. 2. the matter and scope of it, *cast thy selfe downe*. 3. the argument enforcing it, *For it is written, &c.*

I.

The ground (*If thou be the Sonne of God*) is the same with the former: which sheweth, 1. Satans importunity and violence. 2. His subtilty: by often making question of it he will see if he can yet bring Christ to make it a questiō. 3. His malice against Christ, laying still his greatest forces against his faith; which was the greatest moat in his eye: dealing herein like an experienced soldier, who seeing a towne or fort in any hope to be wonne, will not away at first repulse, but will assay it againe and againe with new assaults. Whence we may learne, that,

Doctr.

Satan will not sticke to vrge the same thing often, if thereby he may aduantage himselfe, or disaduantage vs. With how many new messages and deuises did he vrge *Balaam* to curse the people of God? Still he changeth places, but all is one temptation, to curse the people of God. By how many meanes did Satan by himselfe, by *Iobs* friends, and his wife, seeke to withdrow him from his confidence in God, bringing a number of seuerall arguments, and all to prooue him an hypocrite? For that was the foot and burden of all their discourses.

Reasons. 1.

2

1. It may be the circumstances of time or place may yeeld him some aduantage, as here he thought the pinnacle fitter then the wildernes: as *Balaak* thought the top of *Pisgah* more commodious perhaps for *Balaam* to curse *Israel* in, then the high places of *Baal*, Num. 23. 14. compared with 22. 41. 2. Sometimes our disposition is more secure and remisse, especially hauing outstood and overcome a temptation; and then Satan comes againe, and

by

by the same temptation (not finding vs the same men) suddenly surprizeth vs. Wherein he deales with vs as *Dauid* with the *Amalekites*, who hauing tooke a great spoyle from him, and his wiues, they fell to eate, and drinke, and daunce; and lay scattered because of the prey: In this security *Dauid* comes vpon them, and recouered all, and they lost more then they had gotten. So deales Satan with vs; when we grow secure (after we haue preuailed) he winnes more then before we had got. 3. Sometime the thing, which Satan would winne from vs, is so necessary, so excellent, as if he get not that, he can gaine nothing at our hands. This makes him renew the same assault, as here; the faith of Christ had beene a sweet morsell, and, if he gets not this, he gets nothing: So our faith is so precious, as he still aimes at it, because he knows if he ouerthrowes this, we are as branches without a root, withering and dead, souldiers without a shield.

3

Looke for the same temptation againe and againe. The fencer hauing had a shrewd wound, will not easily lie open in that part againe. The Citizens, who haue stood out a siege, will suruey the places most battered, where the enemy had his strongest hope of entry, and will most fortifie them against another time.

Vse. 1.

Where we are most tempted, know that there is some speciall grace to be kept or lost. A theefe will not hanker after an emptie chest: but if he know where Jewels or treasure is, he will haunt there.

2

Abandon all doctrine of doubting as Satanicall, which Satan is much and often in, both against Christ and his members: And so maruell, seeing doubting warreth against faith, by which only Christ is apprehended, and heauenly life and heat kept in vs. But of this before.

3

[Cast thy selfe downe]

Now followes the matter and scope of the temptation, and the dart it selfe which is throwne at Christ. The scope of Satan is, 1. To bring Christ to presumption, that seeing he will needs trust in his Fathers prouidence and care, he assayes if he can make him trust too much; and seeing he will be so confident, if he can bring him to vaine confidence: as if he should say, *If thou, because thou art the Sonne of God, canst liue without bread; vpon the same ground thou canst goe downe without stayres.* And both Satans allegation of Scripture, and our Sauours answer, shew that this was the princi-

II.

pall aime of the deuill. 2. To fasten vpon Christ vaine glorie as well as vaine confidence: as if he should say, *Thou shalt haue great honour, and euerie man will beleue, if thou by this miracle shew thy selfe the Sonne of God: to this purpose I haue fitted the place, where is greatest resort, and where the Sonne of God ought especially to make himselfe knowne: For where should the Sonne bee made knowne, if not at his Fathers house?* Satan knew he had ouercome the first Adam by a temptation of vaine glorie, and now he assaulteth the second, *Thou shalt be gods: and, Thou shalt be knowne to be the Sonne of God, if by flying in the aire thou canst come downe without hurt.* 3. To bring him to tempt God, and trie whether he be so powerfull as to saue him in such an attempt; whether so true of his word as to keepe him, and whether the Angels did diligently watch him, and beare him vp, as their commision was. 4. Satan intended directly to kill him, being a man-slayer from the beginning. For euery way the dart intended his destruction, if he should cast himselfe downe: for thus Satan thought, *If hee cast downe himselfe, and kill himselfe, then he is not the Sonne of God, and so I shall gaine him: Or, if he cast downe himselfe, and not kill himselfe, yet shall I make him both disobey God in tempting him, as also obey me.* Thus either way Satan makes sure of his prey. 5. Satan had yet a further fetch, which made him so bestirre himselfe, seeking in Christs downefall, our vtter ruine, disgrace, and destruction. Strike off the head, all the members with that blow are slaine. The bent of all Satans temptations against the *Head*, is against all the members. Out of the same ground Sathan raiseth a cleane contrarie temptation to the former. In the former he moues Christ to diffidence and despaire; in this to presidence and presumption. In the former he would haue Christ vse vnlawfull meanes; in this, to reiect all meanes, euen lawfull. In the former he perswades him to distrust where God had promised; in this latter, to trust where God had not promised. In the former, that bread was absolutely necessarie; here, that a ladder and meanes of going downe, were not necessarie at all: as if he should say, *Thou sayest that God is able to uphold thee beeing his Sonne without meanes; goe too, let vs see how true that is. If he can ordinarily and extraordinarily preserue thee, then, Cast thy selfe downe headlong from this pinnacle: for beeing the Sonne of God, thou shalt be sure to be preserved safe without hurt.*

Doctr.

Whence obserue, that the deuill in tempting men, labours to bring them to extreames: and when he cannot preuaile in one, he

would

would fasten on them the cleane contrarie finnes. If he can get Christ, because he is the Sonne of God, either to contemne his Fathers providence, as in the former; or to presume on the same, as in this temptation, either will please him. 2. Cor. 2. 10. the Apostle sheweth, that this is one of the wyles and stratagems of Satan, by cleane contrary waies to destroy the Church: either by too much lenitie, which let fall the censures of the Church, so as the incestuous person was not at all corrected; or when they began to vse too much rigour and seueritie, forgetting the rules of Christian meeknesse and charitie. And in the incestuous person himselfe, it will please him well, either that he goe on without all remorse of his sinne, and the Church not meddle with him; or that by the seueritie of the Church, he be swallowed vp of sorrow. In regard of both which the Apostle saith, *Wee are not ignorant of his wyles.* Act. 14. 11. 19. when *Paul* and *Barnabas* came to *Lycaonia*, to preach and publish the Gospel, obserue Satans wyle in the people; either they must receiue them as God, and sacrifice vnto them out of blind zeale and deuotion, at which the Apostles rent their cloathes; or else they must take them and stone them, as they did *Paul*, and drew him out of the citie, supposing he had been dead, v. 19. Math. 21. 9. when Christ came riding to Ierusalem, multitudes flocked after him, spread their garments in the way, cut down boughes to strow therein, and cried *Hosanna*, he was the sonne of *David*, the blessed one that came in the name of the Lord; the people said, it was *Iesus*, the Prophet of *Nazaret*, and all the city was mooued: But before night, Satan had them in another extremity: such was the enuie of the Scribes and Pharisees, that Christ was either glad to flie the city that night; or the feare of the people, that none durst entertaine and lodge him: v. 17. so he left them, and went into the towne of *Bethania*, and lodged there. And within few dayes after, all cryed, *Crucifie, Crucifie.*

1. This comes to passe, because Satan is contrarie to himselfe; according to his disposition are his wayes. Though he be the Prince of darkenes, yet can he transforme himselfe into an Angel of light, 2. Cor. 11. 14. He appeared in the shape of a serpent to *Eue*, in the shape of a Prophet to *Saul*. Sometime this crooked serpent can deny Christ to be the Sonne of God, as here; and sometimes preach him so to be, Mark. 1. 24.

2. His dexteritie and slynesse is another cause, whereby he can make one ground, and that a good and true one, to serue to reare

Reasons. 1.

2

vp two extreame euills, in such cunning manner as he was in hope to deceiue the wisdom of God himselfe thereby: for here out of Gods word, that Christ was his *Sonne*, he inferres two contrarie conclusions, both contrarie in themselves, and both contrarie to Gods word.

3. He knowes there is but one good and straight way to heauen, that the Lord hath commanded vs to walke in that way without turning to the right or left hand, that he hath placed the vertue in the meane: and therefore he cares not in which extreame he can thrust vs, so as we keepe out of that meane appointed. Hee hateth nothing but vertue and grace, which God loueth.

4. He knowing the propensitie and inclination of our corrupt nature, (which desires to know no meane, but is rather disposed to any vice in extremitie, then to rest in obedience vnto Gods commandement;) fits vs according to our inclination, and tast vs first in one extreame, then in another, and holds vs there where wee best please our selues. Hence wee account extreames virtues.

5. Many are the by-ways that lead to hell on all hands, there being but one truth: and the deuill carrieth such incessant malice to man, that he cares not in which of them a man come to hell, so he come at length.

Use.

Beware then of Sathans subtiltie, of his contrarietie and extremities. In matters of Gods worship, his scope is to make a man either profane, and cast off all care of religion; or if men will not be drawne from some deuotion, then he seekes to make them superstitious, in which extreame he holdeth the blinded and deuout Papists, who worship both false gods, and the true God with a false and vaine worship. Act. 17. the Apostle hauing charged the Athenians with superstition, he addes this reason, because he *saw an altar to an unknowne God*. The same of those, who will worship God in deuises which he neuer commanded, and place it in things which indeed hinder it. And so some hate Poperie, but not profanenesse. Satan aimes also at the Minister, to make him idle and negligent in preaching, and is well pleased with that, because *where vision failes, people perish*. But if he cannot hold a man in idleness, then he seeks to get him to preach, either of pride, or enuie, or flatterie, or for perferment, or vainely and vnfoundly; and then the more he preacheth, he likes him neuer the worse; or maliciously against good men, and good wayes, and then hee preach-

eth nothing else but what Satan (if he must needs preach) would doe.

In hearing the word, he would first haue men slacke of all conscience of doing or obeying, that hearing their Masters will, and not doing it, their stripes may be the more. If he cannot doe that, but sees a man make conscience of his wayes, then he will make him scrupulous, and make needlesse questions of euery thing; and, to hinder his peace, he will make more sinnes then euer God made.

In iudging of ones owne estate, he will make a man beleue that God neuer elected such a wretch as he, he neuer had truth of grace, all is hypocrisie, God neuer loued him; so many sinnes, so great falls, such vnworthinesse as neuer was in any child of God. On the contrarie, if faith withstand this temptation, then comes pride in stead of former deiection, and makes him thinke his election so sure, as though he take all vnlawfull liberties, he shall be saued; Oh the sonne of God cannot doe amisse, nor the Father hate him.

Sometimes to destroy boldnesse of faith he will suggest, that sinne is so great in such and such circumstances, as it cannot be forgiuen; now the heart is heavy and lumpish, and hath no chearfulness in God. But this being a little blowne ouer, he will bring the same man by degrees, to thinke what a foole he was; for his sinnes now are not so great, so dangerous, as others be, nor himselfe so great a sinner: and now the sadnesse of sinne being shaken off, he growes merry, and too too light, forgetting all his former heauies.

In the course of life, he gets beyond many in these extreame courses. In *spirituall* things, numbers of men are held in a profane and wicked scorning of religion, of Preachers, and Professors, whose names they cannot abide. Some of these are sometimes called out of the snare of the deuill, and then Satan is in a contrary corner, he will haue them zealous, but not according to knowledge: If the Master will not send his seruants to plucke vp all the tares before haruest, they will stand no longer in the field of the Church, but grow resolute in schisme and separation.

In *civill* things, how many examples of men haue we extreemly couetous in their youth, but prodigall and voluptuous in extremity in their age; and so on the contrarie, and in diuers other instances?

Rules to auoid these extremities of Satan.

1. Looke we still to to the word, which pointeth vs our way for the warrant of our actions, and the manner of doing them, and saith, *This is the way, walke in it*, Isa. 30. 21. 2. Watch we the ficklenesse of our nature, which may be seen in the *Barbarians*, Act. 24. 4. 6. who accounted *Paul* a God and a murderer, at one time. 3. Consider we what it is that we are eagerly set vpon, and suspect it, because our nature is to be in extreame, and Satans hand is likely in it to set it forward. Neuer are we so violent for Gods kingdome, as for the world.

Cast thy selfe downe.]

In the scope of this temptation, which was to presumption (for the allegation following would perswade him, that God would preserue him whatsoeuer he did, though he threw himselfe from the pinnacle:) wee learne this point of instruction, that,

Doctr.

Satan doth incessantly labour to draw men vnto presumption, and vaine glory, as here he did the Head. And this presumption in a word, is nothing else but a vaine confidence, that we are this or that, or can doe this or that, without any word or ordinance of God. A vaine hope without warrant is the very beeing of presumption.

1. Sam. 4. 3. *Israel* went to warre against the *Philistims*, and were slaine about 4000. men: but they would make another onset more warily (as they thought) then before: they would send for the Arke from Shilo to saue them; and when it came into the hoast, all *Israel* gaue a shout, that the earth rang of it, presuming that now they were safe enough: But all this was done of their owne heads, and without warrant; and therefore God discomfited them with an exceeding great slaughter of thirty thousand footmen; and the Arke (wherein they were so vainely confident) was taken, the Priests *Hophni* and *Phineas* slaine, *Eli* breakes his necke, and such a confusion there was, that the Arke neuer came at Shilo more.

Num. 14. After the men were sent to search the land of *Canaan*, and had returned and told the *Israelites*, that the land was good and fat, but the walls reached vp to heauen, and there were sonnes of *Anak*, gyants, then the people murmured and distrusted: But, the sentence of the Lord passing against them, that they should wander forty yeares in the wildernesse, according to the forty

dayes

dayes in searching, till that age were all wasted, none of which should come into the land, except *Caleb* and *Ioshua*, ver. 40. then they vp betimes in the morning, and they were readie against the word of God to goe; *Moses* forbids them, tells them God was not with them; yet 44. presumed obstinately to goe, and were pitifully consumed.

2. King. 14. 10. *Amaziah* King of *Judah*, hauing gotten a notable victory against *Edom*, presuming of Gods hand and help with him, but not asking God counsell, would also make warre against *Israel*, but unhappily, as such attempts prooue; for he was ouercome, and *Iehoash* King of *Israel* tooke *Amaziah*, and broke downe Ierusalems wall, and spoyled the house of the Lord, and the Kings house of all the treasure there. *Iosiah* a good King, presuming of Gods assistance without his word, vndertooke an unwarrantable warre against the King of Egypt: hee might haue thought God would help him, who fought the Lord with all his heart against an open idolater; but not seeking the Lord in this, he was mortally wounded, and left his Kingdome in great trouble and confusion. 2. King. 23.

Now Satan is most vsuall in temptations to presumption, for these reasons. 1. He hath experience, how easily we are foyled with this kinde of temptations; how soone he foyled our first parents in the state of innocency; how good *Dauid* was overthrowne, presuming of his owne strength, when he forced *Ioab* to number his people. And those whom he could neuer shake with distrust, he hath quite overthrowne with presumption. 2. Satan knowes, that of all temptations, this is most agreeable to our corrupt nature. It is pleasing to vs, to conceiue of Gods mercy and power towards vs in any course our selues affect: whereas temptations to despaire are irkesome, and grievous to the flesh, and haue not ordinarily so much help from the flesh to set them forward as this hath; and therefore the deuill is sometimes, but not halfe so often in them. Againe, he knowes it goeth with our nature and streame, to presume of our owne goodnes, strength, and vertue. *Peter* and the rest of the Disciples, presumed they should not be offended at Christ, nor forsake or deny him: but yet not long after, euen they who professed they would die with him rather then deny him, left him and fled away, Matth. 26. 33. &c. 3. He knowes, that presumption is an extreame of faith and hope, and doth no lesse extinguish faith then despaire, nay more often

Reasons, 1.

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3

doth

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*Vbi dixisti, suffi-
cio; ibi defecisti:
vbi tibi placuisti,
ibi peristi. Aug.*

doth foyle it, seeing a man in despaire is more fearefull, more watchfull, but a presumptuous man is searelesse, carelesse, and will easily thrust himselfe vpon any aduventure, as fearing no sinne. 4. Satan knowes that presumptions are *great sinnes, preuailing sinnes*, Psal. 19. 13. a tempting of the Lord (as the answer of our Sauour implies) when we leaue his way and means, and will trie our own, a sinne which doth much prouoke God to displeasure: we see it in *Peter*, who fell fearefully aboue all the Disciples, because he was most presumptuous of all; of whome *Augustine* saith, When thou beginnest to say, I haue enough, thou beginnest to sayle; when thou hast an ouerweening opinion of thy selfe, thou art vndone.

Quest. What may we thinke of *Ionathans* action, who himselfe alone with one man his armour-bearer, went out against a whole armie of the Philistims? Was it not a strange tempting of God, and a great disorder in time of pitched battell? 1. Sam. 14.

Ans. It may seeme so at first; but indeed it was not temerity in him: for 1. He was guided by a secret and strong instinct of Gods Spirit. 2. He had a generall promise, that so long as his people feared God, one should be able to chase a thousand, and two ten thousand; and therefore tooke no more with him then one, beeing fully assured that God would goe out with him, and fight for him against God and his enemies. 3. He set God before him, with whom he said it was not hard to saue with many or with few, v. 6. Besides, he knew they were Gods enemies, saying, *Let vs goe to the uncircumcised*. 4. The euent was a singular deliuerance of God in that needfull time: for God sent a feare among the enemies, and an earthquake, &c. and armed *Jonathan* with such a spirit and power, that the enemies fell before him for feare, euen at the sight of him.

Obiect. But the instinct of the Spirit is strong and not doubtfull, as this was: v. 6. *It may be the Lord will be with vs.* *Ans.* The first instinct drew him to the place where he was to receiue a signe of confirmation from God; as v. 9. 10. *If they say, Come vp, we will goe:* (a signe they were lazie:) *If they say, Tarrie till wee come, wee will not;* that was a signe of their courage. And this was a certaine signe, which strongly assured him, v. 10. 12. *Quest.* Is it lawfull now for any so to doe? *Ans.* No: it was a singular fact, not to be drawne into example, vnlesse a man can alleadge a new

pro-

promise; seeing all the ordinary promises of Scripture ioyne the meanes and end together.

Wee must conceiue all this doctrine of Christs temptations about an ordinarie historie, not onely relating a thing done, but belonging also to vs to make our vse of it, as of other Scripture. And hence let vs learne to beware of these temptations to presumption, which are many wayes darted against vs, both in things spirituall and temporall. I. In spirituall things: 1. When men cast aside the knowne word of God, they dare sweare, and curse, and blaspheme; they dare adventure to breake the Sabbath, dare lie and be vniust, against their conscience; they dare doe any thing against the iustice of God, though they know his will to the contrary: and all because they presume of Gods mercy, which in their conceit hath eaten vp all his iustice. But in Ioh. 19. 11. Christ enlargeth the sinne of the Jewes and *Iudas*, because it was against their conscience, *He that deliuered me, hath the greater sinne*: he was warned, he heard my doctrine, saw my miracles, and so did you. And thou that knowest thy Lords pleasure, and darest goe against it, shalt knowe how fearefull a thing it is to fall into his hands. If thy conscience condemne thee, God is greater then thy conscience.

2. Others are perswaded that Christ died for all, & therefore they may be the bolder in their sinnes; grace hath abounded, what though sinne abound much more? Christ hath blood enough, and merit enough, what need they feare? But here is presumption without warrant. For in Christs death, before it can be fruitfull to vs, there must be two things, 1. an actuall accomplishment, 2. an effectuall application to the soule in particular. Physicke, though neuer so soueraigne, if it be in the pocker vnapplyed, doth the patient no good: And if the dearch of Christ be applyed to thee, it worketh the death of thy sinne: Christ died to abolish sinne, and destroy the workes of the deuill.

3. Many others are carried along in their presumption, by a deceitfull supposition, that they can come out of their sinne, and repent when they list. But here is a vaine hope without warrant, or els bring me a word that promiseth repentance to morrowe, if this day thou neglect it; this is thy day, thou knowest not what the morrow may bring forth. Now thou hast life, health, the word, ministerie, and memorie; perhaps this is the last day thou shalt enjoy all these. Oh, but I hope to repent: But shewe thy

war-

Vse. I.

warrant, els Satan hath thee in the bands of presumption. Besides, it is iust with God, that he who will not take Gods time, should neuer come to his owne. And dangerous it is to put our soules to aduenture till the last houre.

4. Others feed a conceit, that howsoever God deale with others, he will not grow into such displeasure with them, they are further in his bookes then so; as Satan here intimates, that Gods Sonne may doe what he list. But it is a practise of wicked men, to make couenants with death, and secure themselues that when the sword passeth through the land, it shall not come neere them, and to crie *Peace, Peace*, when the trumpet hath sounded war. Again, tell me thou that presumest so farre to sinne, art thou further in Gods bookes then *Adam* in Paradise, yea then the Angels in heauen? Doeſt thou excell in holinesse those Worthies of the world, *Moses, Aaron, David, Hezekiah*? yet these could not escape when they sinned. Shall the whole world (sinning) be drowned, and shalt thou auoid the deluge? No, no, the highest mountaines in the world shall not saue thee: nay, if thou couldst climbe into heauen, the Angels were cast thence.

5. Others presume of the end, and flie ouer the meanes; hope for saluation, but neglect the meanes, the Word, Sacraments, and Prayer. Oh, but they vse meanes, they know God and their duty, as well as the best. But it is a presumptuous knowledge; they thinke they need no more, they professe they know God, but in their workes deny him, *Tit. 1. ult.* Yea, they belecue all the Articles of Christian faith, if wee beleue them; but it is a dead and vaine faith, without works of piety and charity, such as shall professe great acquaintance with God in the day of iudgement, but to whom he shall say, *Depart from me ye workers of iniquity.* Yea, but they come to Church, and pray to God as others doe, and hope to be saued in their religion what euer it is, so long as they meane well: and what need men be so precise and curious? But these prayers are presumptuous and abhominable, if thou turne thine eare from hearing the law: and so long as thou liuest in thy lusts, and walkest not precisely with God in all his commaundements, (though thou fast, and pray, and afflict thy selfe neuer so much,) God will not heare, nor helpe. Therefore neuer presume of an harvest without a seede-time; as a man soweth, so shall he reape.

6. Others (and a common presumption it is) thinke themselves in the high way to saluation; their names are written in the booke

of life, neuer to be rased out; they are beloued of God, and therefore they may do what they will, and leaue vndone what they list; they may enioy their pleasure and libertie, their saluation dependeth not vpon their workes, but vpon the election of God that shewes mercie. And thus out of a vaine presumption, they are idle and vnfuitfull in the worke of the Lord, and sometimes grow Libertines and scandalous, and still God is the same (they say) and loues them. But what can be a more euident note of Gods displeasure, then to be giuen vp to such a delusion? as if the goodnes of God would not lead his to repentance; or as if mercy were not with him to bee feared. But thou, out of the hardnesse of thy heart which cannot repent, treasurest vp wrath against the day of wrath.

II. In things of this life Satan preuailes exceedingly with this temptation of presumption.

1. When men conclude of Gods loue by temporall things, all which are common to good and bad. By which sorcerie, when they are most cursed, they thinke themselues the happiest men vnder the Sunne. Whereas none knoweth *loue* or *hatred* by any thing before him; and as God beginneth his loue at things within, faith, feare, vprightnesse of heart, and the like; so must we beginne the knowledge of it. And if we compare *Dimes* estate with *Lazarus*, *Pharaohs* with *Moses*, *Simon Magus* with *Simon Peter*, who said, *Money and gold haue I none*, we shall easily see what little ground the Scripture affoordeth for such presumptuous conceits.

2. Many of our great men venture to trauell into places of idolatrie, and think themselues strong enough against any such temptations as they meet withall: but, 1. Were there zeale indeed, there would be also a witnesse-bearing against such horrible idolatrie; whereas if they doe not act idolatry, they consent to those that doe. Weread of some noble and Heroicall spirits, stirred vp by the motion of God, to disgrace and witnesse with their blood against that horrible idoll of the Masse. 2. It is a iust iudgement of God on many, who perhaps against their purpose, are caught in the snare of Popery, and infected with the poyson of their heresies, because they are giuen vp to delusion for want of iust detestation of it.

3. Others are bold-hardy, to run into places infected with the plague without a iust warrant, or sufficient calling, onely pretending the strength of their faith: which is temerity & rashnes, often

paid home with much sorrow and bitterneſſe. Hath not God tyed his care ouer vs, with our care ouer our ſelues? Hath not he in ordinary courſe tyed our ſafetie with the meanes? Act. 27. *Except theſe abide in the ſhip, they cannot be ſaued:* and ſo ſome vpon boards, and other vpon planks, came ſafe to land. Yet I condemne not that preſence with infected perſons, which charity and conſcience requires: but in way of ordinarie viſitation, it is as vnſafe for vs to goe to them, as for them to come amongſt vs, and a tempting of God.

4. Some are ſo bold-hardy, as to venture vpon the dangerous places, which are given by God to be poſſeſſed of the deuill, and (as if they were Exorcists) will adiure the deuill, and out-dare him: and this they thinke to be ſtrength of faith. Which is indeed a folly, and extreame preſumption, often repaied as it was in the ſonnes of *Scena*, Act. 19. 16. who vndertaking to adiure the deuill, (wanting a calling, commiſſion, and euery thing but preſumption) were driuen away, rent, and wounded. Others are of minde, they can neuer be bewitched, nor all the deuills in hell cannot touch them, their faith is ſo ſtrong. But that is a preſumption, ſeeing no man can abſolutely aſſure himſelfe he ſhall be free from Sathanicall moleſtation. Chriſt could not be free, whoſe faith is as ſtrong as thine.

Caſt thy ſelfe downe.]

Here be in theſe words three things further to be conſidered: 1. the action, which the deuill would effect, the *caſting downe* of Chriſt. 2. the agent, not the deuill, but Chriſt himſelfe muſt doe it, *Caſt thy ſelfe*. 3. *Luke* addes, *from hence*, where meanes of ſafety were.

Doctr. I.

All the trauell of the deuill, is, to *caſt downe* Chriſt, and in him all mankind. The eſtate of the Church is militant while it is here below, and the battell is maintained betweene *Michael* and his Angels, and the Dragon and his Angels, Reu. 12. 7. and therefore as in a battell the contrary part by all the power and policie it can, ſeekes to *caſt downe* and ouerthrow, not the captaine onely, but all the aduerſary power, and diſcomfite the whole hoſte; ſo is it here.

To cleare this point, we muſt know there be three eſtates from whence Satan hath euer ſought to *caſt men downe*.

1. From the eſtate of innocency and grace created: *Adam* was no ſooner ſet vp in this happy and glorious eſtate, but Satan *caſt*
him

him downe. And from this pinnacle we are all cast down in him. The second *Adam* himselfe was sundry wayes assayed in these temptations and sundry others, to be cast downe also from the same most innocent estate: which had been the casting of vs all not out of the earthly paradise with *Adam*, but a casting downe from heauen vnto hell.

2. From the estate of regeneration and grace renewed. Satans continuall labour is, either to keepe men vnder condemnation from the state of grace, or to cast them downe (if it were possible) from that estate, to which they are by Christ restored. Hee worketh effectually in the sonnes of disobedience, by hardning their hearts, blinding their mindes, and leading them hoodwinked at his pleasure to damnation: 2. Cor. 4. 3. *If our Gospell be now hid, it is hid to them that perish, in whom the God of the world hath blinded their mindes, that the light of the glorious Gospell, which is the image of God, should not shine vnto them.* And for the elect, he sets vpon them false Prophets and seducers: he is incessant in most malicious tentations, by which he soyleth them often in foule manner: and if he cannot cast them downe from their estate in Christ, yet he often casteth them downe from the comfort of it, both by inward and outward sorrowes and persecutions. Reu. 12. the Dragon, when he cannot kill the woman, and her seed, he will cast out of his mouth waters like a flood to drowne them: and if that preuaile not, he will stirre vp warre with the remnant of the seed, which keep the commaundements of God, and haue the testimony of Iesus Christ.

3. From the pinnacle of their outward estate or office, which they hold in the Church or Common-wealth: for so he did here with Christ; when he had gotten him to the pinnacle, he thought to get him downe easily: at least he will doe his best to cast him downe, for he should fall with witness.

First, if hee see a man on the Pinnacle of the Temple, a teacher in the Church, lifted vp aboue others in gifts or place, he will leaue no stone vnturned to cast him downe: for he knowes, that (as if he had here cast downe Christ, he had cast downe with him all his members, so) if he can cast downe an eminent teacher, he casts downe with him as many as depend vpon him. And here no teacher can secure himselfe, if he were in place aboue all the ministry of the New Testament: nay, the higher the pinnacle, the more slippery and dangerous to fall. *Judas* his place was an higher place

place then any ordinary minister of the new Testament stands vpon: but yet how fearefully was he cast downe by the deuill, who put it in his heart, and preuailed first for the betraying of his Master, and then the hanging of himselfe? How did the deuill seeke to winnow as wheat the rest of the Disciples; that stood on the same battlements, who had as certainly beene cast downe, but for the power and prayer of their Master. Luk. 22. 31.

How strongly may we cleare this truth, if we obserue one experience, which all the ages of the world haue confirmed? namely, that the deuill hath euer striven to set men on the Pinacle of the Temple, to cast them downe, and the Church in them. How hath he by wicked meanes, as flattery, mony, and corruption, aduanced them into the highest places and pinacles of the Church; whom he might vse as his chiefe agents to ruinate and bane the Church; as the false Prophets in the old Testament, that would euer with the Squirrell build and haue their holes open to the sun-side, euer keep in with Princes, and sing sweetly to the present times; As also the false Apostles that would suffer nothing for Christ, but vnder a colour of preaching Christ, abolish Christ and his doctrine, taught and maintained by the true Apostles. How doth the Church complaine, that she was neuer so wounded as by the watchmen, who also robbed her, and tooke away her vaile from her? Looke into the records of 1500. yeares, and we shall not read almost of any persecutions of the Church, but raised and with all heate pursued by proud, persecuting, and Antichristian Bishops, who kept the cheife places in the Church. And euer since the Bishop of Rome hath bin by the deuill lifted vp into the highest pinnacle of the Temple, his casting downe and fall into so many monsters of doctrine and manners, hath beene in this Christian world the ruine and downefall of so many as whose names are not written in the booke of life. All this comes to passe by the malice of the deuill, whose tayle drawes the third part of the starres of heauen, and casteth them to the earth, Reu. 12. 4. Against these starres and lights of the world he bendeth his forces: If he can cast them downe to earthlines, or seruice of any lusts, he hath his desire.

Secondly, if he see a man vpon the pinnacle of his owne house, hee will (if he can) cast him downe thence, and for this purpose will lay his plots and obiects. *Dauid* walking in his battlements, was soone cast downe thence by the sight of *Bathscha*. Especially if

a man be a Magistrate or Gouvernour, standing on the pinnacle of authority, the deuill will cast him downe, if by any meanes he can: His example will cast downe a great many with him, he stands high, many eyes are vpon him, and so many see him. If *Rehoboam* commit idolatry, all *Judah* will sacrifice vnder euery greene hill. If the Magistrate be fearefull, negligent, or any way noted for vice, those vnder him will take it for a licence.

The reasons, why Satan seekes thus restlessly to cast men down from euery good estate, are these: 1. Because himselfe is cast downe from heauen to hell. *Reu. 12. 13. when the dragon saw that he was cast out into the earth, he persecuted the woman.* He would haue and hold euery man vnder his owne condemnation. 2. Because of the extreame corruption of his nature, who is pleased with desire of hurt and mischiefe, hating God and his image with deadly and perpetuall hatred, a murtherer from the beginning, *Ioh. 8.* that is, the first murtherer, and the author of murther, cleane opposed to God, who is the first goodnes, and author of all goodnes, life in himselfe and in his creature. It cannot be shewed, that euer God erected any good or excellent thing in the Church or Common wealth, but Satan out of the abundance of his wickednes, did one way or other seeke (euen in the beginning of it) the corruption or destruction of it. He presently destroyed Gods image in our first parents, presently corrupted Gods worship in *Cain*, and in the rest of the posterity of the Fathers before the flood, till all flesh had corrupted their ways. When God had giuen his law and set vp his pure worship, he presently cast his people downe within 40. dayes before the calfe, and after before other idols of the nations, which was their destruction. So soone as euer Christ was called to his office, he must either cast himselfe downe from the pinnacle, or cast himselfe downe to worship Satan, as we shall see in the next temptation. And as a serpent neuer vents any thing but poyson, so Satan neuer speakes in other language but the issue and effect is, *Cast thy selfe downe.* From this corruption of his nature, he is called *καὶ ἑξοχὴν*, *the wicked one*: and he that can fill his agents with wickednes (as *Elymas* was called the child of the deuill, because he was full of subtilty and mischiefe, *Act. 13. 10.*) must needs be full himselfe.

Seeing then Satans whole drift is to cast vs downe, note what a wonderfull mercy of God it is, that we stand and are vpheld, especially such as stand vpon higher pinacles and places then o-

Reasons.

I

2

*Quod esset tale,
illud ipsum est
magis tale.*

Vsc.

ther, against whom he redoubleth his forces. *Yee stand by grace*, saith the Apostle. It is not the goodnes of nature, yea if it were cloathed with innocency, that can support vs, no if it were Angelicall: It is the grace and strength of our inuincible captaine, that we are not euery moment cast downe into hell, seeing there wants neither skill, nor malice, nor diligence in our aduersary, no nor aduantage or inclination in our selues. Let vs therefore acknowledge, that by the grace of God we are that we are, and say with the Apostle, 1. Tim. 1. 12. *I thanke God, which hath made mee strong.*

Use. 2.

We must learne from this incessant industry of the deuill to cast vs downe, to be so much the more watchfull against him.

Rule. 1.

Quest. How shall I doe this? *Ans.* By obseruing these rules. 1. Take heed thou suffer him not to lead thee to a pinnacle: for although our Lord and Sauour, being filled with the Spirit, and led by the Spirit, gaue him leaue to set him on the pinnacle, yet must not thou followe him thither, who art not so fenced or furnished. For he neuer sets any on a pinnacle, but (as Christ here) to cast him downe. And then the deuill sets a man on the pinnacle, when by wicked or base arts, a man riseth to wealth, or honour, or any publike place in the Church or Common-wealth: he will willingly lend his help and hand, thus to exalt and set vp men, but as the hang-man helps the theefe vp the ladder, to turne him off with a breake-neck. *Haman* was aduanced to great honour; but was it not to his greater ruine and downefall? Did not he helpe vp *Herod* by pride and ambition, almost about the pinnacle? when hee spake, *Oh, it was the voice of God, and not of a man.* But was it not to cast him downe lower then all his people, to be presently eaten with lice? He sends vp *Nebuchadnezzar* to the pinnacle of his palace, and that was great *Babel* which he had built for the honour (not of God, but) of his Kingdome; and by the might (not of God, but) of his owne power. But the issue was to be cast downe among beasts, and not a fit companion for Princes or his people, till he knew who the Lord was.

From Princes to Counsellors. *Achitophel* was on an high pinnacle, when his counsell was accepted as an oracle of God: but the end was, that when it was despised, he should cast himselfe downe, and hang himselfe.

From them to their inferiours, but rich and great. *David* sawe the wicked man in great prosperitie, on an high pinnacle, strong,

spreading like a greene bay tree: but suddenly he was cast downe, and he could not finde where he had beene. Psal. 37. 35. The like of the rich man in the parable, *Thou foole, this night shall they fetch thy soule, &c.*

From these to great Church-men. *Indas* was set in the Apostleship, Satan finding him there, cast him downe to hell, *hee went to his place*, so wofull a spectacle as be seemed the sonne of perdition, and the betrayer and murderer of the iust and innocent Sonne of God. How many examples of men haue we, who out of pride, and ambition, flattery and corruption, haue aduanced themselves into cheife places, and as the times called on them, against their consciences were cast downe into horrible practises against the Church, and after into wofull outward misery, as *Cardinall Poole, Gardiner, Bonner*, and the like. Compare their liues with their deaths.

Others raising themselves by multiplying, chopping, and engrossing of liuings, haue been cast downe from their gifts, their reputation, their profiting of the Church, from their sobriety and ciuility; and some from the outward wealth they so lay about them for so eagerly, and died beggers.

Other ordinary men are raised by Satan to a great state of wealth, as vsurers, oppressors, and vniust persons, that thinke all fauour of gaine sweet, though it be neuer so filthy, on Gods Sabbaths, out of labourers liues and bellies. But Satan hath cast them downe already into the curse of God, and onely the execution of the sentence awayteth them. Others stand vpon the pinnacle of pride, and Satan sets euery man vpon this pinnacle if he can, as knowing that *pride goeth before a fall*. Did not he suggest to our first Parents, that they should be as Gods, if they ate the forbidden fruit? that by lifting them vp in their own conceit, he might cast them downe from their happinesse? It was the same suggestion, which he would here fasten vpon the Sonne of God: *If thou wilt here cast thy selfe downe, all Ierusalem must needs confesse thee to bee the true and vndoubted Sonne of God, and honour thee accordingly.*

Vse the meanes to be stablished in grace, seeing all Satans labour is, to cast vs downe from the grace of God. 2. Tim. 2. 1. *My sonne, be strong in the grace that is in Christ Iesus.* Train thy selfe to humility; for God giveth grace to the humble, and euer humbles his children that he may exalt them. Waters stand in vallies, not in mountaines. *Ioseph* was raised out of prison to be the second man

—*Lucri bonus est odor ex re Quilibet.* —*Luuc nal.*

Rule. 2.

in the kingdom. *David* was by little and little raised, from a shepheard to a warriour, from thence to a Kings sonne, from thence to a Kingdome. *Mordecai* was first in danger of his life, and in great distresse, and afterward his head was lifted vp. This humilitie, 1. will not suffer a man to affect pinnacles, as seeing their danger, but content himselfe in a meane estate, which is safest: 2. it will make a man reioyce rather in Gods humiliation, then in Satans aduancing; the former tending to exaltation, the latter to ruine and downefall.

Rule.3.

As Satan is euer plotting to cast thee downe, so be thou euer raising thy selfe vp. 1. By meanes of the word, which is the staffe of a Christian, raising him in his falls, and strengthening him in his standing. 2. By prayer, which gets Gods hand with thee to vphold thee, so as the hand that must cast thee downe, must be stronger then Gods. 3. By heauenly conuersation, lift vp thy soule and affections daily, seeke the things that are aboue, minde heauenly things. Satan would not haue a man mount aboue the pinnacle, nor will suffer him (if he can hinder) to get vp to heauen: therefore in regard of his malice, we must put more labour to this businesse. Our affections are like the leaden plummets of a clock, by their owne weight euer tending downward, and Satan often hangs his weight vpon them; and therefore we must euery day be winding them vp. 4. By fostering, not quenching the motions of the Spirit.

Thy selfe]

Quest. Why doth not the deuill cast Christ downe? Did hee want power, who had now carried and set him on that dangerous pinnacle, or did he want will to throw him downe? *Answ.* There wanted no will in Satan any way to mischeife our Lord, to which purpose he strained all his wits in these temptations: but, 1. Hee wanted power and strength, being bound in chaines, and bridled by God, so as it is as farre as he can now goe, to tempt Christ to cast downe himselfe. His commission went no further then to carrie his holy body to the pinnacle, and there set it. 2. For him to haue cast downe Christ, and Christ to be a meere patient, had not furthered him a whit in his drift and scope: he intended to bring Christ to sinne, and if Christ cannot be gained to be an agent, or a voluntarie patient, he cannot sinne. Besides, he specially intendeth to bring Christ to the sinne of presumption, in throwing himselfe downe, which he could not effect by his casting him downe,

vnlesse himselfe (bearing himselfe vpon his Fathers protection) can be brought to cast himselfe downe. 3. Although afterward Satan had power by his instruments to put our Sauour Christ to death, yet now he could not by casting him downe the pinacles doe it, no more then the people could, when they attempted to cast him downe the hill: for his houre was not yet come, he had not yet done that great worke, which he came into the world to doe, and the houre for the power of darkenesse was not yet. Hence he is a suiter to Christ to *cast downe himselfe*.

Satan can tempt and perswade vs, but he cannot force vs to sin: or, He cannot cast thee downe, vnlesse thou *cast downe thy selfe*. He setteth Christ on the pinnacle, he cannot throw him downe, but perswades him to throw downe himselfe. He crammed not *Eue* with the apple, nor gaue it into her hand, but perswaded her to reach and eate it. He did not kill *Saul* himselfe, but perswaded him to cast downe himselfe vpon his owne sword. He did not put the halter about *Indas* his necke, nor was his hangman, but was of his counsell, and made his owne hands his owne executioners: therefore it is said, Act. 1. 18. *περὶ τοῦ ὧτος & factus princeps*, he threwe downe himselfe from an high place, not onely of his office, but from off the tree whereon he hanged himselfe.

1. This comes to passe by Gods restraining power, which suffers not Satan to doe what he list: for then he would suffer no good thing or person vpon earth, but destroy all the order and government of God both in Church and Commonwealth: then should euery man not be a wolfe onely, but a deuill to a man. Hence he is faine to take out a new commission, and power from God for his seuerall designs, and cannot goe beyond the limitations of it, though the greedinesse of his pray be neuer so great. 2. No man is hurt but from himselfe, and out of the voluntarie inclination of his owne minde vnto euill; which Satan knowes well enough, and therefore he euer worketh on our corruptions, and cannot poyson vs, vnlesse either he get vs to drinke of his cup, or intoxicate vs by our owne. 3. God hath made the will of man as a fountaine of all humane actions, whether naturall, ciuill, morall, or diuine: and herein hath giuen a man a kind of power vnder God ouer himselfe, by investing euery mans will with this naturall propertie, that his will is free from coaction and force: for a man to say, *the will can be forced*, is to speake a contradiction, and as much as to say, that the will in the same time and thing can be willing and nil-

Doctr. 2.

Reasons. 1.

2

Dico peccatum non esse, si non propria voluntate peccetur: August. contra Fortius, Man. 4.

3

Voluntas regi non potest. Arist.

ling; which if it could be forced, were true.

To vnderstand this better, we must know, that there be only two wayes to mooue, change, or bend the will. *First*, from an internall agent or principle, and this is twofold: 1. God himselfe the author of all naturall faculties, in whose hand the heart of Kings, and all men, be to turne as he pleaseth, as the riuers. 2. The man himselfe to whom God hath committed this will, who hath power to dispose it to this ~~or~~ that obiect: as *Adam* in innocency had freedome in things diuine and humane, and now we his posterity in the latter. *Secondly*, by externall moouers; and these are either, 1. the naturall obiect of the will, which is some good so apprehended in the vnderstanding, and strongly vrged vpon the will; or 2. some passions, lusts, affections, and appetites, which incline the will this way or that.

Quest. How then is it said, that the deuill filled *Ananias* his heart to lie to the holy Ghost? *Act.* 5. 3. and of *Indus*, that the deuill entred into him, and put into his heart to betray his Lord, if he cannot mooue the will? *Answ.* It is not denied, but that something besides God, can mooue the will: but the question is, of the manner. God mooues it by his owne and absolute power, euen without our selues, and against our selues, as when he changeth an heart of stone into an heart of flesh. But other without vs cannot mooue our hearts, neither by any proper power that they haue ouer them, nor yet without our selues first gained vnto them; but then they mooue our wills, when they can either make vs apprehend and vnderstand some obiect, or mooue passion or appetite, whereby to incline our wills. Thus the good Angels may and doe propound diuine truth and good vnto our vnderstanding, and mooue our wills to embrace it and chuse it, but not alwaies with effect, because the power is not in them, but in our selues. A good Angell admonished *Ioseph* in a dreame, by which his will was bended to prouide for Christ and himselfe. Thus also the deuills and wicked Angells mooue the will, by working vpon the phantasie and imagination; as in many Melancholike persons to hurt themselues and others: *sometimes* by setting good colours vpon euill, so that the vnderstanding apprehending euill in the case and colour of good, may bend the will to it; as *Peter* in denying his Lord, thought it good and safe for the present *sometimes* by raising vp passions, and working in them; as *Saul* in a passion to cast his speare to kill his good sonne *Ionathan*, a barbarous and

vnnaturall fact; yet the deuill gained his will to it, hauing first raised a cloud of dustie passion to darken his vnderstanding: and the other *Saul* in his furie and hot mood to waste and persecute all that called on Christ: *sometimes* by stirring vp lust and concupiscence; as *Dauid* beeing enflamed with lust, the deuill working on this corruption, gained his will to those foule facts, which about all blemished him.

As for the examples alleadged, thus *Peter* saith, that *Satan* filled *Ananiabs* heart; not that he brought any new wickednes into his heart, but, that which he found he stirred vp, and perswaded his will to play that dissembling part; for he should carrie it away closely and cautelously enough. And thus the deuill put treason into the heart of *Iudas*: he knew him to be a couetous wretch, and had often watched him how he was deceitfull in the administration of his Masters money: now his affection beeing troubled, and stufte with couetousnesse, Satan vseth this as a means to perswade his will, for mony to attempt this foule and barbarous treason.

In all which we see, that our wills are not vnder the power of the deuill, who deales with vs as wicked men, who when they perswade any euill, infuse none of their wickednes into vs, but only by their speech stirre vp that which is in our selues, and perswade vs thereunto.

4. It is not enough for Satans malice and cruelty to bring mischeife on the bodies of men, but the thing he aimes at is, to bring guiltines on their soules; as our Sauiour here, I doubt not but he would willingly haue killed him, if it had beene in his power to cast him downe, as it was to carrie him vp: but he had farre rather that Christ should doe it himselfe, and so haue an hand in his own death. In *Iob* Satan was not contented to cast him down in bringing misery vpon his body and estate, but the thing he aimed at was *Iobs* casting downe himselfe by blaipheming God, that so he might bring guiltines vpon his soule. And Satan knowes, that when he can bring a sinner to giue vp his will to his perswasion, his sinne is so much the more sinnetull, because to a voluntary sinne is added, 1. a deliberation: 2. an election of euill, and a preferring it before good: and 3. a willing execution of that which a corrupt vnderstanding hath embraced, and a corrupt iudgement and will preferred for some corrupt end.

5. Satans finesse and vsuall subtilty in his temptations, shewes

that his strength lieth in inward perswasion, and not in outward violence: He insinuates like a serpent, and pretends great good will, as here, Thou shalt shew thy selfe the Sonne of God; as though he in earnest sought the honour of Christ: and, as if he would haue betred *Adams* estate, he said, *Ye shall be Gods*. He transformes himselfe into an Angell of light, and ordinarily deales with vs as with *Saul*, who, when he saw the deuill himselfe, hee made him beleue he saw *Samuel* Gods worthie Prophet.

Vse. 1.

*Ad malum hor-
rari potest, cogere
non potest.* Chrys.

This doctrine serues to comfort vs, considering the impotency of our enemy. He is a weake enemy, and cannot overcome him who is not willing to be ouercome. He can egge vs on to euill, compell vs he cannot. And as Christ said to Pilate, *Thou couldest haue no power ouer mee, vlesse it were giuen thee from aboue*; so Satan can haue no power but from God, nor ouer beasts, Matth. 8. 31. nor ouer wicked men: *Ahab* a wicked King could not be deceiued, nor set on to mooue a needlesse warre, till the Lord sealed Satans commission, 1. King. 22. 21. And much lesse ouer the godly, as we see in *Iob*, till God said, *All that he hath is in thine hands*; till then, neither he nor any thing he had was in Satans power. Nay, not an haire of our head falls to the ground without the prouidence of our heavenly Father. And another sound ground of comfort is, that as he cannot hurt vs without the will of our heavenly Father, so he cannot without our owne wills: for if he could, he would neuer be resisted in his temptations; whereas we see in *Ioseph*, *Iob*, and by experience in our selues, that some hellish temptations are by grace, and the watch ouer our hearts, repelled and resisted.

Vse. 2.

Hence we see that nothing can doe vs harme but our owne sin: death without sinne is but a gate to life, the deuill a great and cruell enemy, but nothing so dangerous as our owne sinne, this slaies vs without him, he hurts vs not without this. What reason haue we to be in loue with sinne, while we professe we hate the deuill, who can doe vs no such harme? Which must stirre vp our watch against our owne corruption: for if he plow not with our heyser, he can get no aduantage.

Vse. 3.

Many hauing sinned lay the blame on the deuill, who (they say) ought them a spight, or a shame. But as the Lord said to *Cain*, so say I to thee, *If thou doest euill, sinne lyeth at thy doore*: and, it is thy sinne, not the deuills. *Obiect.* Oh but he tempted mee. *Answ.*

So he did Christ here: and hadst not thou cast downe thy selfe, he could not haue done. It was indeed the deuills sinne, that he beguiled the woman, and he had his iudgement for it: But it was her sinne that she was beguiled, and arraigned, and iudged by God for it. It is the theefes sinne to steale thy mony, and he shall be hanged for it: but if thou leauest thy mony without doores, and neuer lookest after it, it is thy fault and follie, and what couldst thou looke for else? The deuill is a flie theefe and robber: but he commits not his robbery as other theeues and Burglers, he will not breake open the doore, nor draw the latch; but, where he findes the doore open, and an house prepared and swept, there he comes and makes spoile, Luk. 11. 25. And if a man know a ranke theefe, were he not worthy to be robbed that will open his doors, and giue him entertainment? Oh let not vs extenuate our sinne, or lay the blame on the deuill, who cannot hurt vs without our owne weapons. He cannot make vs sweare, or curse, or drinke, or kill, or breake the Sabbath: All that he can doe is, to stirre vp our corruption, present obiects, stirre vp passion to trouble the iudgement, and perswade or sollicite. He can suggest, he cannot force. And therefore doe as *Dauid*, taking all the blame of our sinnes vpon our selues: when the deuill stirred him vp to number the people, and hee came to see his follie, he thought not his sinne lesse, because Satan moued him, but said, *I haue done very foolishly: Alasse, these silly sheep what haue they done?*

Take heed of Satans voice, which is euer to cast thy selfe downe: euery temptation to sinne hath this voice in it, *Cast thy selfe downe*: and too too many heare and yeeld to the same. Some cast themselves downe, by casting themselves backe from God and his truth, forsaking the right way. Thus euery Apostate hath cast himselfe downe, and hath need of that counsell, *Remember from whence thou art fallen, and doe thy first works*. Others cast themselves downe by falling into a puddle of base vncleannesse, as couetousnesse, drunkennes, swearing, lying, &c. vnbecoming the place, name, and honour of Christians. Were it not too too base a deiection of himselfe, if a Noble man should sort himselfe to lie in a barne among beggars; or any man to lie in a stie among swine? So for a Christian to demeane himselfe like a worldling, or Epicure, or Atheist, is as great a debasement. Others cast themselves downe into the pit of despaire, when any sorrowe or trouble extraordinary presseth or pincheth them. If God cast them downe

Vsc. 4.

a little,

a little, they cast themselues downe immeasurably, as *Cain*, *Judas*: nay, Gods seruants thinke sometimes, that God hath forgotten them, and will not remember seasonable mercy.

But doe thou in all temptations answer Satan thus; No Satan, I know thou canst not cast me downe, God (to whom the honour of it is due) be praised for it; and I will not cast my selfe downe: if God cast me downe, I shall rise againe, who onely can and will turne his humiliation of me to my exaltation.

From hence.]

So *Luke* addeth: that is, from the battlement, which God had straitly enioyed as a meanes to keep men from falling, and to preuent danger. Deut. 22. 8. *When thou buildest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thy house, if any man fall thence.* And this was the manner of the Iewes buildings, to build their houses not ridged as ours, but with a flat rooffe, as most of our Churches be, and battlements about; and their roofes thus made, serued them to many good purposes; as *Iosh. 2. 6.* *Rahab* brought the spies vp to the rooffe of the house, and hid them with the stackes of flax which shee had spread vpon the rooffe. *Act. 10. 9.* *Peter* being in *Ioppa* in *Simons* house a tanner, went vp vpon the house to pray. Of this kind seemed that house of the Philistims, which *Sampson* at his death pulled down, vpon the rooffe of which, stood 3000 persons to behold while *Sampson* was mocked.

Satan seeketh especially to draw such to sinne, who haue most meanes against it. As Christ was not set on a pinnacle, which had no staires to goe downe by, but where were staires; and hee must notwithstanding them, cast himselfe downe headlong. So dealt he with *Adam* in his innocencie, who hauing all perfections his soule and bodie were capable of, yet must he needs reach at the bettering of his estate: had *Adam* knowne any miserie yet, his sin had been so much the lesse, if he had been enticed vnwarrantably to mend his estate; but he did (as the parable speakes) set an olde patch vpon a newe garment, which was both idle and disgraceful. And the meanes of his sinne, was as idle as the ende: for, had he not all the trees of the garden, and fruits of paradise to eate vpon? and were not all els meanes enough to keep him from one forbidden fruit? If God had restrained all but one, he had not wronged him: he had furnished him with all strength against temptation, if he would haue vsed it: he had no manner of discontent in his e-

state:

Psal 119 71.

Doftr. 3.

state: yet if he had been overcome in that supposall, to haue enlarged without God his owne allowance, his sinne had not been in that degree, and so out of measure sinnefull, as the hauing of all these means made it. Who must denie our Sauour Christ, but one of his disciples? who must betray him but another? both of them abounding with meanes to the contrarie, hauing beene aduanced by Christ into the high offices of Apostleship, to be next attendants of Christ, who heard his doctrine, saw his miracles, and were eie-witnesses of the integritie of his life, yea both specially warned by Christ of those particular sinnes, and *Peter* had professed to die rather then doe it.

1. The malice of Satan is such, as he is not content that men sinne, vnlesse he can bring them to aggrauate their sinne, and doe it as sinfully as may be: and therefore he is industrious to get men to sinne against the meanes. For this addeth weight to the sinne, and prouoketh Gods anger much more then another sinne. Examples we haue in *Exod. 32. 31.* when *Israel* had made a calfe, Oh saith *Moses*, *this people haue sinned a great sinne.* It was great, 1. in the kinde, idolatry. 2. in the manner, beeing against such meanes: it was not many dayes before that, that *Moses* had receiued the ten commaundements, which themselues heard deliuered in such thunder, lightning, and terrible voice, as made them professe what euer the Lord should commaund them by *Moses*, they would doe: and besides, the ten commaundements thus vttered and deliuered, *Exod. 20.* in the 22. verse a speciall addition was annexed, *Ye shall make you no Gods, of silver or gold, &c.* They had immediately before receiued an extraordinary food by *Manna*, which then they enioyed: *Moses* was in the mount with God, to receiue more laws for their good: *Aaron* was with them to aduise them. But against all these and many more meanes, they worshipped a calfe, and so highly prouoke God, as after a great slaughter of men, 3000. in number, *Moses* hardly obtained pardon for the residue. *Dauids* sinne was so much the more heinous, in that he had many wiues of his owne, as *Nathan* in the parable sheweth, and maketh himselfe to confesse. A rich man had many sheep and oxen, and the poore man had but one lambe, which ate his morsells with him, and slept in his bosome (which was *Bathsheba* in *Uriahs* bosome:) and the rich man refused to dresse any of his owne sheep, and slew and dressed the poore mans sheepe. *David* himselfe hearing it, before he knew it to be his owne case, could

Reasons,

2. Sam. 12. 1.

say,

say, *As sure as the Lord liues, he shall die that hath done this*: and *Nathan* said, *Thou art the man, &c.* And this sinne so prouoked the Lord, that the sword neuer departed from his house, and his repentance could not cut off that part of the sentence, but his owne sonne *Abſalom* must defile his fathers wiues, in the sight of all *Israel*.

Hence it was also, that our Lord answering *Pilate*, aggravated the sinne of *Judas*, *Ioh. 19. 11.* *Hee that deliuered me unto thee, hath the greater sinne*: he knewe he deliuered an innocent to death, hee was warned, he was a friend and familiar, his sinne was a great sinne, and so great as God tooke him in hand, and laid the burden of it presently vpon his soule, and he found no ease but in hanging himselfe.

2

2. *Sathan* knowes these sinnes more trouble and wound the conscience then other, because this circumstance layes the sinne directly vpon our selues, and takes away excuses; God was not wanting to preuent such; a man cannot say he could not remedie it, no good meanes was wanting to him, onely he was wanting to himselfe and the meanes. And thus the Lord reasoneth with his people to bring them to the sight of their owne corruption, *Iſa. 5. 4.* *What could I doe more to my vineyard which I haue not done?*

3

3. *Sathan* knowes, that to sinne against meanes is a compound sinne, and like to a complicated disease, hardly cured: for besides the sinne, to which a man is drawne, there is, 1. a neglect of a mans owne good; 2. there is a base estimation of Gods great kindnesse in offering the meanes of our good; and consequently, God himselfe is despised in the meanes; yea, there is an vnthankfull reiecting of grace offered. And what is further to be done, but to leaue such a one as remedielesse?

4

4. Well knowes *Satan*, that God hath denounced and executed greater plagues vpon these sinnes then other, where meanes were not present. He punished adulterie in the lawe with death, not simple fornication, because one had meanes to auoid the sinne, the other wanted it. So for theft, *Prou. 6. 30.* If a theefe steale to satisfie his soule, because he is hungry, men despise him not; a restitution may be made, he must not die; comparing the sinne with adulterie, in which no restitution must be made, they must die the death. *Capernaum*, which was lifted vp to heauen in respect of the meanes of saluation, neglecting those staires, cast her selfe lower into hell then *Tyrus* and *Sidon*, which neuer had the like things

done

done in them. Nay God, whose nature is to be mercifull, in this case takes pleasure, and delights himselfe in seueritie: *Prou. 1. 22. Yee haue despised all my counsell, and set my correction as nought, therefore will I laugh in your destruction.*

This doctrine is of great vse through the whole life.

1. If where more meanes be to hinder sinne, there sinne is aggravated: how heauie be the sinnes of our age, who in the meanes are lifted vp above all the ages of 1500. yeares before vs? Howe may the Lord complaine of vs, as *Hos. 8. 10. I haue written to them the great things of my lawe, but they haue counted it a vaine thing?* The meanes that we haue, doe set our sinnes in a farre higher degree then were the sinnes of our fathers. Theirs were in the night, ours in the day; theirs were ignorances in comparison, ours are presumptions, of knowledge and set purpose: theirs were errors and sinnes, ours are rebellions and obstinacie: they could scarce doe any other, we will not: their ignorance inuincible, ours affected. And as our means be greater, so our iudgement and account shall be straighter: for, to whom *God giues more, of them he requires more,* *Luk. 12. 48.*

Vse. 1.

2. Content we not our selues, that we haue staires or meanes; as many who say they come to Church, heare the word, receiue the Sacrament, haue some measure of knowledge, and be able to speake of religion: seeing the presence of the meanes brings Satan more fiercely vpon thee, and threatneth thy greater danger, if thou growest not in soundnesse of Christianity by them. Consider whether the Scripture be not true, saying, 1. Not the hearers of the word, but the doers thereof shall be iustified. 2. Knowers of their Masters wil, and not doers of it, shall be beaten with more stripes. 3. Many seeme to be partakers of grace, who are peruersers of it, and turne it into wantonnesse, who are of old rolled or billed vnto condemnation. 4. Many in the day of iudgement shall say and alleadge for themselues, *We haue eate and drunke in thy presence, and thou hast taught in our streetes; to whom the iudge shall say, I tell you, I knowe not whence you are: depart from me ye workers of iniquity.*

Vse. 2.

The Iewes had the ministry of *Iohn*, of Christ and his disciples, the Gospel of the kingdome preached, which was as *Isaacs* ladder, to rise vp by the staires and staues of it vnto heauen: but for all this, because they walked not worthy of these meanes, Christ tels them plainly to their faeces, that Publicans and harlots

should

should goe into heauen before them. And the same shall be said of euery formall Christian, contenting himselfe with an outward shew of goodnes, and not answerable to the meanes he hath, without any inward, or constant change by them.

Use.3.

3. Let vs beware of Satans wyle, neither to neglect means, nor yet to sinne against them. I. In spirituall things, the meanes of saluation are staires to heauen: 1. If thou beeest not a member of the Church, and abidest in the ship, thou canst not be saued, Act. 27. 31. 2. If beeing ouerrunne with the disease of sinne, thou waitest not at the poole wherin and when the Spirit mooueth and stirreth the waters, thou canst not be cured, Ioh. 5. 4. Refuse the word and Sacraments, thou perishest. 3. If God haue shewed thee, oh man, what is good, and what he requireth of thee, surely to do iustly, to loue mercie, to humble thy selfe, and walk with thy God: if thou cast thy selfe off these staires into iniustice, vnmercifulnes, pride, and profanenesse, by this fall thou doest breake the neck of thy soule. So when the Lord affords many gracious means without in a man and without: *without*, the exhortations and precepts of his word, and the warnings of his correcting hand; then, 1. *suffer the word of exhortation gladly*, let the word rule thee, sinne not against the word by which thou art to be iudged. 2. let the rod open the eare that was sealed, and correction be thy instruction: it is a note of blessednesse to be chastened, and taught in Gods law. The Lord is glad to adde this meanes to let in the former; and if men still fall backe more and more, the Lord casts such persons off.

So when he *inwardly* vseth either checks of conscience, or else the motions of his Spirit, sinne not against them: for, 1. the voice of thy conscience must thou heare one day, therefore suffer it not to goe on in accusing thee, but still it by casting out the core of sinne, that makes it so restlesse and painfull. 2. quench not the motions of Gods spirit: for this grieues him, and makes him goe away in displeasure, and then all thy sound comfort is gone with him.

II. In temporall things, sinne not against the meanes. He must eate that must liue, he must worke that will eate, sow to reape; he that would auoid a strange woman, must loue his owne wife; all the souldiers and people in the shippe must come safe to land, but then must they not cast them into the sea, but abide in the shippe. Isa. 37. 33. the Prophet in the Lords name tells *Hexekiah*, that *Se-*

nasherib shall not enter into the city; but if hereupon *Hezekiah*, should haue bid them set the gates open, would not the Prophet haue told him he had betrayed the city? For a rich man to bee an vsurer, or an oppressor, is a greater sinne then it is taken for, because it is against the meanes: yet who are vsurers else? who oppressors else? who grinde the faces of the poore? who detain the wages of poore seruants, but they? For a man to breake the Sabbath for gaine is a great sinne, as appeareth in the poore man that went out to gather stickes: but how great then is it in rich men who need not, hauing much meanes beyond the present necessitie? and yet they, or their seruants and workemen, must bee gathering stickes to burne themselves withall in hell. Who sees not the malice of the deuill here, who will haue the Lords day worldly and wickedly spent, wherein God hath set vp the speciall meanes to draw men from it?

For it is written,]

HAuing spoken both of the ground of this assault, and also of the scope and matter of it, we come to the third consideration in it, namely, The enforcing or vrging of it by a testimony of Scripture. Satan had perswaded the Sonne of God to a most foolish practise: would any mad man or foole cast himselfe downe from an high place, and pash himselfe all to peeces at any mans perswasions; and cannot now the Sonne of God, the wisdom of his Father, discern danger in this motion? Satan is too blacke here, and laies his snare in vaine before the eye of that which hath wing. But to hide his blacknes, he drawes a faire gloue over a foule hand, and assayes to make the case without all danger or absurdity: he hath that to say, which the Sonne of God cannot refuse: he hath Scripture to perswade him; for no reason is comparable to this, to assure the Sonne of God, who must heare the word of his Father, that there is neither danger, nor vnreasonablenesse in this motion; nay, there is much good in it: 1. he shall shew himselfe to be the Sonne of God: 2. he shall shew his assistance in his Fathers word, which hath fully assured him of his Fathers protection: as if he should say, Thou beeing the Sonne of God, mayest without danger cast thy selfe downe hence; but doe not take it on my word, which perhaps thou mayest suspect, but take it on thy Fathers word: If that hath any truth in it, there is no danger in my motion: And because thou shalt not thinke that

I speake

I speake without booke, *it is written* in thy Fathers booke; If I had a Psalter here I could shew it thee, that he hath giuen his Angells charge ouer thee to keep thee, that thou dash not thy foot against a stone: and though thou cast thy selfe downe, they shall beare thee vp, and saue the harmelesse. And if they should faile of their duty, thou beeing the Sonne of God, canst sustaine thy selfe by thine owne proper power and vertue.

Here consider two things, 1. the generall consideration of the allegation, *It is written*. 2. the speciall matter of it, *He will giue his Angells charge ouer thee, &c.*

Doctr.

The deuill can and doth alleadge Scripture to further his wicked purposes: as here. In his tempting of *Eue* he made the ground of his temptation Gods word, *Hath God indeed said ye shall not die?* In the deluding of *Saul*, he tooke the help of *Samuels* prophesie, 1. Sam. 28. 17. *The Lord hath done euen as he spake by mine hand.* So his instruments the false Prophets pretend the word of the Lord, as *Hanani*, Ier. 28. 2.

Reasons. 1.

The reasons why Satan alleadgeth Scripture, are these: 1. To hide his person, and to transforme himselfe into an Angel of light: here he counterfeits *Dauids* voice, nay, the voice of the Spirit of God, speaking in the written word. He would faine perswade Christ that he is a louer of the truth, and vnder a testimony of Scripture would hide his hornes. 2. As hereby himselfe dissembles holines, so he would colour the matter to which he tempts vs, to be iust and lawfull: for is not that lawfull, which the word allowes; seeing it is the rule of faith and manners? 3. He frames himselfe according to the disposition of parties with whom he is to deale: Christ stood much vpon Scripture, and would doe nothing without Scripture, and if he cannot draw him by Scripture he shall preuaile nothing; and thus he deales daily with tender consciences, he can bring them to any thing by a Scripture of his owne misshaping. 4. This comes to passe by reason of his malice, 1. against the Scripture, which he seekes to abuse to a contrary end, seeing the Scriptures are written that we might not sinne, 1. Ioh. 2. 1. 2. against the godly, to ouercome them with no other then their owne weapons: Christ had made the written word his shield, his sword, he will therefore assay with his owne weapon to wound him: and so he deales with his members. 5. Here is not onely Gods permission, but his ouerruling power: for hereby the father of lies against his heart and nature, giueth witnesse

2
Regula credendorum
& agendorum.

3

4

5

to the truth, and strongly argues it to be the strongest weapon, that hath strongest power over the conscience.

Quest. How doth Satan alleadge Scripture? *Ans.* Hee is Gods ape; and as God, alleadgeth Scripture three wayes: 1. by his Spirit and inward motion, as to *Abimelech* in a dreame, Gen. 20. 3. 2. by his Ministers and seruants, Angels or men. 3. by his owne liuely voice, as to *Adam*: So can Satan, 1. by suggestion. 2. by his Ministers, who transforme themselves as if they were the Ministers and Apostles of Christ, 2. Cor. 11. 13. 14. 15. not onely deli- uering the word, but also truely. 3. by voice in some assumed body, as vndoubtedly he did to the first *Adam*, and here to the se- cond.

Seeing then this wicked spirit can and doth alleadge Scripture against vs, it behooues vs to trie the spirits *whether they be of God or no*, 1. Ioh. 4. 1. not to beleue euery one that can alleadge Scrip- ture; for so we might beleue the deuill himselve. 1. Thess. 5. 22. our commaundement is to *prooue all things*, and *hold onely that which is good*. Our president is in Act. 17. 11. the *Bereans*, when they heard the Apostles, searched whether the things spoken were so. We take no coine without due tryall.

Quest. How shall I trie the spirit that brings a sentence of Scripture? *Ans.* 1. By diligent study and reading of Scripture, diligently searching out the truth: for the determination of euery truth must be by Scripture: and though Scripture seeme to be op- posed to Scripture, we must not with Papists draw determination of matters from Scripture: so saith the Apostle in Eph. 4. 14. *Let vs not be carried about as children with euery winde of doctrine*: how should we doe other? *but follow the truth in loue*. Examine the pla- ces, circumstances, antecedents, and consequents, conserre with other Scriptures; to all which it must agree. 2. Follow and fre- quent the ministry, as not content with the knowledge of the Scriptures without the true vnderstanding of them: for they con- sist not in the bare letters, but in the pithie sense, said the Father. And this true vnderstanding will help vs to lay it to the analogie of faith, whereunto it must be agreeable, and will make our *senses exercised* in the word. 3. Adde hereunto prayer, which procureth the Spirit to lead vs into all necessary truth. *Dauid* neuer ceased to pray to be taught, as we may see through the whole 119. Psalme. 4. Consider the end & scope of the Scripture alleadged. If it lead thee into an action condemned by the law of nature, or

Vse. 1.

Dubium.

Non in legendo, sed in intelligendo. Hieron.

against other direct Scriptures, or principles of religion, it is of the deuill *the father of lies*: for Gods Spirit neuer alleadgeth Scripture but to lead vs into the knowledge and practise of some truth. This is *Moses* his rule, Deut. 13. 1. If a false Prophet rise vp, see what he aimeth at: if it be to draw thee from the Lord, his worship, or word, take heed of him: so if Satan by any instrument of his shall bring the word, and pretend great zeale, if the end be to draw thee to superstition, idolatry, or Popery, beware of him, his scope discouers him. If a doctrine or Scripture be alleadged to nourish any fleshly delight, or to hold men in sinne, though the words be Gods, the allegation is the deuills: as, *At what time saener a sinner repenteth, &c.* and *the theefe was saued at the last houre*; and therefore, if thou canst say two or three good words at thy death, all shall be well: here is the deuill, saying *It is written*: for all Scripture truly cited by Gods Spirit aimes at mortification, and the furtherance of repentance. If a Scripture be alleadged and vrged to threaten and discourage such as feare God, and shew forwardnes in good wayes, or to animate the sinner, promising him peace and life, it is Satans allegation: for if Gods spirit alleadged Scripture, that word is good and comfortable to him that walkes vprightly, and the threats of the law are fit prouision for impenitent persons.

Vse. 2.

This teacheth vs not to content our selues to know the Scripture, and be able to speake of it, or to alleadged it: for the deuill knowes the word, and can alleadged it readily, yea he is expert in it. Many men deceiue themselves in their estate, and thinke themselves sure of saluation, if they can get a little knowledge of the Scripture aboue others: as though Satan could not alleadged it, or as though the wicked could not preach it, as *Iudas* did, or vngodly men professe it, who *take the word into their mouth, and base to be reformed*, Psal. 50. 16. 17.

Vse. 3.

But let vs take heed we come not behinde the deuill himselfe, while we thus highly cōceit our selues: for 1. Are there not a number of ignorant men, almost as ignorant as if the Scriptures had neuer beene written? and shall not the deuill condemne these, who hath gained so much knowledge in the word, which containeth not one word of comfort for him, but iudgement that makes him tremble? Yet these, whom they would make wise to saluation, and to whom they offer the ioyes and comfort of life eternal, are vtterly ignorant of them.

2. Many read the Scripture, but as Satan, not to informe or reforme themselves, nor to make themselves better, but both themselves and others farre worse, as not onely heretikes and learned Papists, who bend all their knowledge to suppress and hide the truth, but all such as by the Scripture seeke to maintaine their owne errors and sinnes, which they will not part with: And these are no better then the deuill.

3. Others will reade Scripture, and heare, and know it, but without all speciall application and grace in the heart, wherein they should differ from the deuill and wicked men, who know the word, but affect it not, doe it not, nay, cannot abide the speciall application of it to do them good: and this doth nothing but increase sinne and iudgement: sinne] *Iam. 4. 17. to him that knoweth to doe well, and doth it not, it is sinne*, a great sinne, without excuse or cloake: *Ioh. 15. 22. iudgement*] *for such shall be beaten with many stripes.*

4. Others bragge of their knowledge; they read the Bible, at least *Dauids* Psalmes, and they know as much as any Preacher can tell them. But stay, the deuill reades the Psalter as well as thou, and can quote *Dauids* Psalmes more readily then thou, he can read the Bible, he knowes as much, yea more then any Preacher can tell him: what sayest thou more of thy selfe, then the deuill can do of himselfe, and more truly? And what hast thou gained by all this challenge, but thine owne conuiction of great sinne, without excuse, but not without witnesse? Is not thy owne mouth thy iudge, who professest so much knowledge, and so little grace, loue, practise? To sinne wilfully and presumptuously, against the light, is an extraordinarie conformity with Satan.

Rules of reading, and hearing the word religiously.

1. Consider the excellencie of the word about all precious things, and how dangerous it is to take Gods name in vaine; which is then, when the word is frustrate of his right end. 2. They are called *holy Scriptures*, not onely in regard of that holy truth contained in them, but because they are instruments, by which the elect are sanctified and made holy, *Ioh. 17. 17.* and therefore are neuer to be vsed without holy affection, nor without endeavour to grow vp in holines. 3. They are the *word of faith*: therefore we must mingle the word with faith, and lay vp the precepts and promises thereof to beleue it. 4. The Scriptures being the *rule of life*, we must submit our whole man to the obedience & practise of

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it, with all sinceritie and constancie. Hereby we shall goe beyond the knowledge of the word in deuills and vngodly men.

NOW for the place it selfe, we must consider it two wayes;
 1. As abused by Satan in his allegation. 2. As we find it holily set downe by the Spirit of God.

In Satans abuse of this Scripture, we may see many particulars:
 1. He wrongs the words of God, when he vrgeth them spoyled of the right sense of the holy Ghost. 2. He peruerteth the right order of Gods spirit in his allegation: for whereas Gods spirit first suggests the word, and then frames the heart to obedience of it (for the propertie of the sheepe of Christ is, first *to heare the voice*, and then to follow, Ioh. 10. 27.) Satan first will haue men to conceiue opinions, or attempt practises pleasing to him and themselves, and then afterwards seeke out some Scripture to iustifie them. Thus *Iohanan* and the captaines were resolu'd to goe into *Egypt*, but sent for *Ieremy* to see if they might haue the word of God to goe with them, Jer. 42. 3. compared with verse 20. 3. He wrests the right end: for whereas all Scripture is written *that wee might not sinne*, 1. Ioh. 2. 1. he abuseth this part of it to draw Christ to sinne: and whereas all the precious promises of God, should hold vs in the awe and feare of God, this promise must occasion Christ to presume vpon an vnlawfull action. 4. He willingly mistakes the persons: for whereas that Psalm, and the great promises of it, hold true in Christ our Head, yet notwithstanding it was principally written for the godly members of Christ, and the adopted sonnes of God: neither can euery thing in that Psalm be so fildy referred to Christ in himselfe, as in his afflicted members. Besides that, the Angels minister otherwise to Christ himselfe, then to his members: Christ by his owne power beares vp himselfe, and Angels, and all things, Hebr. 1. 3. 5. He falsifies the text, by adding partly to the words, partly to the sense. *To the words*, he addes, *least at any time*, which addes no small strength to the temptation, including euen that time wherein he should bee iumping betweene the pinnacle and the pauement. *To the sense*, thrusting his dart into the sense of the place, as if that place said so much in effect to him, *Cast thy selfe downe*: which *Chrysostome* hath well obserued, saying, *Cast thy selfe downe*, was not written, but was the poyson of the serpent, cunningly mingled with the sweet comfort of the Scripture. 6. He puts out and conceales that

which

which most makes for Christ, and against himselfe, namely, those words [*in all thy waies,*] which most warreth against this headlong casting downe of himselfe: for it is not the way of a man to cast himselfe from such an height, but to seeke the staires, or the ordinarie way. And these words were not vnawares omitted, but maliciously and purposely: for if Christ shall heare him speake of his *wayes*, and consider that this casting downe of himselfe pertained not to his way, one peice of his owne argument had ouerthrowne the whole. 7. In this allegation he commits the fallacie of diuision, intending Christs ouerthrow, by disioyning the things which God hath coupled together: for whereas the words of that text in the right sense, consists of two parts, namely, 1. a promise of protection, and preseruation: 2. the condition of keeping a mans selfe in his wayes, without which condition no promise of God belongs vnto vs (for godlinesse hath the promise of this life, and the life to come:) Satan reiects the condition wholly, and diuorced it from the promise. This is Mr. *Iunius* his obseruation.

Satanus promissio, oneta est: it Christus, conditionem vero abiicit. Pars in locum.

8. From euery part and word of a most excellent text, he can vrge his most hellish temptation, and make all faire weather when he intends nothing lesse: as if he should say, If thou be the Sonne of God, cast downe thy selfe, I do assure thee, nay, the written word assures thee of protection and safety: for in such a Psalm, namely, the 91. verse 11. thou hast the word of thy Fathers promise: yea, in one promise, a number of promises: for, 1. If thou wilt knowe the parties that shall support thee, they bee *Angels*, creatures swift, mighty and powerfull. 2. If thou doubtdest of their will, they must doe it, they can neither will nor chuse, it is their *charge*, they are commaunded so to doe. 3. If thou aske the manner how, they must *beare thee up*, that if thou wouldst thou canst not fall. 4. If thou doubtdest of their chearefulnesse, or willingnes, or diligence, there is no feare; for they must doe it as mothers or nourses (as the word signifies) who out of their tender loue *beare*, and carie, or lead the infant with great watch and circumspection, that it fall not, and so come to hurt. 5. If thou thinkest there is any limitation of their commission, there is none; for they must beare thee vp *at all times*. 6. To take away all suspicion of feare from thee, they must saue thee not onely from great danger, as breaking thy bones or necke, but from the least danger, *thy foot*, the lowest and basest part shall not *stumble or be hurt*, much lesse thy head, thy selfe.

Thus subtilly intending to hold with the hound, and run with the hare, Satan hath prickt out a place which seemeth forcible enough to perswade any reasonable man to his purpose. Hence note, that

Doctr.

A principall wile of Satan, is, to assay (if he can by no meanes else) to overthrow men by the overthrow of Scriptures. Gen. 3. 1. *Hath God indeed said, ye shall not eate of every tree of the garden?* It were strange and maruellous he should say so, seeing he knows it would better your estate. In this his first temptation, of all other he chuseth to make Gods word a meanes of their and our overthrow, thinking it not an easie thing to destroy Gods image in the soule, vnlesse he could first destroy the word of God out of their heart. 1. Sam. 28. 15. when the deuill would delude *Saul*, and hasten his death, he layes the ground of it in Gods word, and taking on him the person of *Samuel* saith, *The Lord hath done euen as he spake by my hand;* abusing & alleadging that Scripture in 1. Sam. 15. 28. *The Lord will rent the Kingdome from thee this day, and hath given it to thy neighbour, who is better then thou.* Mar. 1. 23. the deuill comes to Christ, and tells him he knowes him well enough, *Thou art Iesus of Nazareth, euen that holy One of God,* that holy One that was promised, figured, and expected, euen that Redeemer and holy One of *Israel*, Isa. 41. 14. euen that holy One foretold by the Angell, Luk. 1. 35. And all this was by Scripture, to overthrow both Christ himselte, and the faith of beleeuers, as though there were some secret compact and familiarity betweene him and them; and perhaps hence arose that speech, *By Baelzebub he casteth out deuills.*

Reasons. 1.

1. Satan knowes that Scripture is the will of God reuealed, and hath sway in the conscience, as beeing inspired by the holy Ghost, as the onely rule of faith and life; and if he can turkis the Scripture out of his right sense and shape, he perueris iudgment, and holds the conscience in errour; and these errours are dangerous, and neare of kinne to obstinacy. For till the truth of God come to his place againe in the conscience, it will stiffen it selfe in errour euen to the death. So as by this stratagenae Satan vsurpes the conscience, which is Gods right, and so leads men at his pleasure.

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2. His malice sets him cleane contrary to God in his proceedings. God hath given his Scripture to saue men by, and therefore it is called, *a word of saluation*: now Satan would herein crosse

the

the Lord, in peruertering the word to mens condemnation. The Scripture is in the Church as a law to the Common-wealth, to containe men in the compasse of faith and godly life; whence it is called *Statutes*, and *precepts*, and *iudgements*. But Satan seekes to enforce it as a law to thrust men from faith and obedience. The Scripture is a word of truth, of holines, of wisdom, euery way resembling God the author: Satan therefore, beeing the greatest enemy to Gods image, is the greatest enemy to the Scriptures, and desireth to peruert them, by establishing by them errors, heresies, false doctrines, wicked and foolish opinions and practises.

3. His subtilty and pollicie is not inferiour to his malice: for, 1. He hath a speciall slight and tricke of his owne, by pretending truth to impugne it, and with Scripture to fight against Scripture; which he hath taught his speciall factors, heretikes, and seducers: for why else did Christ forbid the deuill to witnesse to him, but that euen that truth he speakes, euer tends to destroy the truth? And in the text, why cites he the truth, but to draw Christ into an error? 2. He will gaine to himselfe some credit by this practise: for seeing speeches and testimonies depend much vpon the credit of the speaker, by his quoting of Scripture he would be taken as if the truth of Scripture depended vpon, or needed his witnes.

4. Satan must doe thus, if he will preuaile against Christ, or his seruants: for Scripture in the true sense of it, is no patrone of sinne, nor euer stands on the deuills side.

Of all temptations beware most of them which come armed with Scripture: for hardlier can we espie the subtilty and danger of these, then those which are directly against the Scripture. And by temptations of this kinde, Satan mightily preuaileth in points both of doctrine and practise; which it shall not be amisse to giue some tast of, and in both we shall obserue how Satan doth not so much vse as abuse Scripture.

I. In matters of doctrine. 1. For the establishing of the Headship of the Church in the Pope, the ordinary Papists haue found a Scripture in Ioh. 21. 16. where Christ saith, *Feed my sheep*. I answer: first, that place speakes not of any headship or spirituall gouernment, but of feeding by the word and Sacraments, which the Pope neuer doth: secondly, it is a commaundement not given to Peter alone, but to all the Apostles, who were equally Apostles with him, but applied to Peter specially, not to note any Prima-

cie, but secretly to checke him for his threefold deniall, whereby he made himselfe vnworthy to be a Disciple. *Obiect.* But *Peter* saith he hath two swords, and therefore the Pope hath both spirituall and temporall iurisdiction. *Sol.* This is a place of Satans alleadging, when that which is spoken literally, is wrested into a figuratiue sense. And where *Peter* is commaunded (*Act. 10. 13.*) *to kill, and eate*, the Pope may kill, and slay, and eate vp whom he will or can, Prince with people. But this is a place literally to be taken, and one part of the argument hangs with another as the dreame of a sicke man: for the Pope, if he be *Peters* successor, must feed the sheep, not feed on them. But *Bellarmino*, who would make the world beleue his wit is thinner, hath deuised a farre more sufficient place: *1. Pet. 2. 6.* *Behold, I put in Sion a chiefe corner stone, elect and precious;* that is, the Pope: In his preface to the controuerſie, *De Rom. Pontif.* and *lib. 4. cap. 5.* But what may we thinke to reape from him, that dares beginne his controuerſie with so high a blasphemy? and least we should thinke it fell inconsiderately from him, he takes it vp againe. For doth not both *Paul* and *Peter* teach, that this stone can be meant of none but of Christ, doth not both of them adde, *He that beleeueth in him, shall not bee ashamed?* must we now beleue in the Pope? And who is this liuing stone that giues life to all that are built vpon him, besides Christ himselfe? None can arrogate it to himselfe, or attribute it to another without high blasphemie. Therefore I conclude this point, boldly affirming that the deuill could not more impiously abuse this place, then hath blasphemous *Bellarmino*.

2. For the point of iustification by workes, is alleadged that place of *James, 2. 21.* wherein they adde vnto the text, *1.* a false glosse, *by workes of the law.* 2. a false distinction, saying that they iustifie as causes; whereas we graunt, that as effects they iustifie, that is, declare a man to be iustified: so did *Abrahams* workes declare him to be iust: and this is not the iustification of the person, which is onely by faith, but of the faith of the person, which is manifestly dead without them.

3. In that great sacramentary controuerſie they alleadged, *This is my body:* wherein Satan hath taught them to abuse Scripture, in taking that literally which is figuratiuely spoken, as often to writhe that into a figure which is spoken literally: and whereas they exclaime against vs for denying the words of Christ, as heretikes, we are far from denying Christs words, but disclaime their

false meaning, which destroyes the Scripture, seeing Scripture stands not in words, but in sense.

4. To establish the false doctrine of free-will, they furnish themselves with that place in Ier. 17. 7. *Blessed is the man that trusteth in the Lord, and whose hope the Lord is.* But what doe they else but imitate the deuill, in cutting off that part of the text which makes against them? for in the next verse it followeth, *The heart of man is deceitfull about all things, who can know it?* shewing, that man in himselfe is vtterly destitute of all grace.

5. For the Iesuiticall trickes of equiuocation, or mentall reseruation, they haue Scripture and Example: Ioh. 1. 21. they asked *Iohn* if he were a Prophet, he said, *No*, whereas he was one: for *Zachary* called him the Prophet of the Higheste; and Christ said that there was not a greater Prophet then *Iohn*: therefore *Iohn* equiuocated. *Ans.* Whatsoeuer was the true meaning of the question, that *Iohn* answered plainly vnto. If they meant to aske him if he were *that* singular Prophet, whom they fancied to come together with their Messiah, he truly answered, no. If he were any of the auncient Prophets, who were long before Christ, he truly answered in that sense, no. If he were a Prophet by his proper office, he truly answered, no. For howsoeuer he was by grace and power a Prophet, being sent of God to reprove and conuert sinners; yet by ordinarie office he was no Prophet, neither did he prophesie.

But what is this to those mentall reseruations; Are you a Priest, *Garnet*? No, saith he, meaning not a Priest of *Apollo*, or *Iupiter*. Were not you in England at such a time? No, not as the Sunne in the firmament, or as a King in a Kingdome. A strange madnesse, that men professing knowledge & zeale, should so dally with lies and oaths: which tricks of theirs, were they iustificable and sound, we should haue little vse of Magistracy or tribunalls, especially where matters are determined by mens oathes: he were a verie blocke that would suffer any thing to be fastened vpon him. The murderer might sweare he neuer slew man, namely, with the iaw-bone of an asse, as *Sampson* did. The drunkard might sweare hee drunke neuer a droppe, if he can inwardly conceiue of water, or *aqua celestis*, or the Poets nectar, or what he can faigne. The adulteresse might sweare she was neuer toucht, if she can inwardly conceiue of any creature, as of a Bull, or a Swanne, as the Poets faigne of *Pasiphae* and *Leda*. And were it lawfull to dally with
God,

God, and mens consciences, after this manner, we could pay them home in their owne kind: for suppose a man were in their Inquisition, and were asked if the Pope were Supream ouer all Kings; if a man were disposed to equiuocate, he might say and sweare, yea; reseruing his secret meaning, not by right, but onely in his owne proud and ambitious desire; and thus delude them.

I I. In matters of practise, you shall haue no sinner but he hath a Scripture reached to him, to lie safe vnder in the holding of his sinne, but robbed and turned out of the right sense. The Atheist, that cares for no Scripture, yet hath one text for himselfe, Eccl. 7. 18. *Bee not iust ouermuch, nor overwise*: and so he hath enough to cast off all care of knowledge, and conscience. The image-munger hath a text, *to let nothing be lost*: he hath a good vse for his images; if they cannot serue to worship, they may serue for ornament. The swearer hath a text in *Jeremie*, *Thou shalt sweare in truth, righteousness, and iudgement*: therefore he will sweare so long as he sweareth nothing but that which is true. The Sabbath-breaker hath his text, *The Sabbath was made for man, and not man for the Sabbath*. The murderer and adulterer thinke themselues safe, seeing they finde *Dauid* in both these sinnes, and yet commended of God. The drunkard hath his lesson, *Drinke no longer water, but a little wine for thy stomacke, and often infirmities sake*. The couetous person knows, that he that provides not for his family, is worse then an Infidell, which through many mens wickednesse, is a ground of much couetousnesse. The lazie Protestant hath his text, *We are saved by grace, and iustified by the blood of Christ freely*: what can his workes doe? what need they? The idle person hath his text, *Care not for to morrowe, let the morrowe care for it selfe*. The vsurer hath his plaine place, Matth. 25. 27. --- *that I might haue receiued my owne with vsurie*. The theefe, hath the theefe on the crosse, repenting at the last. The carnall Gospeller cares not what sinne he venture on, because where sinne hath abounded, there grace hath abounded much more. The carelesse Libertine is predestinated to life or death, doe what he can, and doe not what he list, he cannot change Gods decree: and so he will doe what he list. The obdurate and hardened sinner saith, *At what time soeuer a sinner repents, God will put all his sinnes out of his remembrance*, and therefore he will not repent till he be dying. Lastly, the vniust person he hath his rule in the vniust steward, who was commended by Christ: who was indeed commended for his prouidence, not for his iniustice. In all these thou mayest hold

this for a good rule, *It is the devills diuinitie, to confirme thy selfe in any sinne by whatsoever thou hearest or readeest in Gods Booke; all which in Gods meaning is direct, and the onely preferuatiue against all sinne,*

NOW we are to consider this comfortable Scripture in the holy vse of it, not as we haue it wrested and mangled by Sathan, but as we finde it set downe by the holy Ghost, Psalm. 91. 11. *For hee shall giue his Angels charge ouer thee, to keepe thee in all thy waies: They shall beare thee in their hands, that thou hurt not thy foot against a stone.*

In which words the godly are secured, and assured of safetie in danger, not onely because the Lord himselfe is become their refuge and protection, as in the words going before, but in that to his owne fatherly care and prouidence, he hath added a guard of Angels: to whose care also he hath committed the godly. Wherein for explication, we will note these particulars,

1. What is the ministerie of the Angels, namely, to be the godly mans keepers.
2. Who sealeth their commission, *He hath giuen them charge.*
3. The limitation of it, *In all thy waies.*
4. The manner, *they shall beare thee up in their hands.*
5. The end, *least thou dash thy foot against a stone.* Which is a borrowed speach taken from mothers or nurses, who lead or carrie their tender children in their hands, that they stumble and fall not to hurt or endanger themselues.

The word *Angell*, is a name not of nature (for so they be spirits) but of office, *ministering Spirits*, to God, to Iesus Christ, and to Gods elect. *His Angels*] that is, the good and elect Angels, called *his*, 1. By creation: for they had not beeing of themselves. 2. By more immediate ministerie, they assist him, and stand before his face; whereas the wicked Angels are cast downe from heaven, from enioying his presence. 3. By grace of perseuerance: for they fell not from their estate, as the wicked Angels did, and are now confirmed by Christ that they cannot fall: and hence is *Christ called the head of men and Angels, in whome all things in heauen and earth consist*, Coloss. 1. vers. 17. that is, are preserved, sustained, and gouerned, whether visible or inuisible; and consequently a mediator of the Angels in respect of speciall

grace of confirmation, by which they inseparably adhere to God, although in respect of that mediation which is restrained to redemption, the Angels haue no need of it.

Charge] This charge is not a generall commaundement ouer the Church in generall, but a speciall charge ouer euery godly man, ouer thee. And the charge is directed to many Angels to keepe one man; for the word affords vs more comfort, then that Popish and vngrounded conceit, of euery mans hauing his particular Angel.

Quest. Why doth God giue this charge to the Angels? or why doth he vse their ministerie? *Ans.* Not for any necessitie (for he by his word and becke doth sustaine heauen and earth, and without them can keepe his owne:) but out of his good will to vs, hee declares his loue and care of vs, who hath so abundantly provided for our safetie, and made farre more glorious natures then our selues our keepers.

To keepe thee] This custodie of the Angels standeth, 1. In obseruing and watching their persons, soules, bodies, and estates; and therefore are called *watchmen*, Dan 4. 10. *And I sawe a watchman, and an holy one come downe from heauen.* 2. In propulsing and auerting euill: so here, *There shall no euill come neare thee, for he will giue his Angels charge ouer thee.* 3. In defending them in good, as *Elizeus* and his seruant beeing compassed with enemies. 4. In comforting them in trouble, as *Hagar*, Gen. 21. 17. and *Jacob*, 32. 1, 2, and Christ in this place.

In all thy waies] Namely, in such courses as God hath appointed, and in all these, in all times, and in all places, in all estates and conditions. In the way into the world, in birth and infancie, the good Angels keep Gods little children, Matth. 18. 10. In the way thorough the world they keep vs, as the Israelites in the wilderness, Exod. 33. 2. In the way out of the world, their charge is to keepe vs, as we may see in *Lazarus*, who when he died the Angels carried his soule into *Abrahams* bosome. In all our wayes, by day and by night, they keepe vs so long as we are in our callings.

They shall beare thee in their hands] this is a borrowed speech: for Angels haue no hands, nor bodies: sometimes they assume bodies in their ministerie to others, but these bodies are not theirs, neither were they naturally and hypostatically vniued vnto them, but for the time created and assumed: but, from what beginning they were taken, or into what end after the ministerie they were resolu-

ued, it is idle to enquire. Here hands are ascribed to them as elsewhere wings, both improperly; one shewes the speedines of their motion, the other their fitnes and tendernes in our keeping: For their charge is not onely to foresee danger and admonish vs, but they must be actuall helpers, to beare vs vp from ground, when we are ready to fall, and get knocks, as a tender mother or nurse, if they see the litle child falling, will haste and catch it before the head comes to ground.

That thou dash not thy foote against a stone.] That is, that thou hurt not thy foot against any rubbe or occasion. Angels are nurses, we are as infants in spirituall matters, on euery occasion ready to fall into sinne, and by it into all dangers, spirituall and temporall. Now the Angells keep vs not onely from hurt by others, but from bringing hurt on our selues, euen the least; they keep vs from hurting our head, yea our foote. *Obiect.* But how doe the Angels performe their charge, when some of Gods children not onely stumble, but fall spirituallly, and bodily, and take great harme. *Answer.* The reason is, because no man keeps his way so diligently and vprightly as he ought. If we did neuer faile, God would neuer faile vs, no more would his holy Angells; nay, such is their loue, as they would not haue vs to take the least hurt in the world, while we walke faithfully in the wayes and commaundements of God.

The Angells of God are the tender keepers of Gods children in Gods wayes, that no hurt can betide them, Gen.32.5. When *Isaac* was in great feare of his brother *Esau*, the Angell of God met him to comfort and defend him. When *Sodom* was to be destroyed, the Angels came to *Lot* to forewarne and hast him out of that wicked city. Psal.34.7. *The Angell of the Lord pitcheth his tents round about them that feare the Lord*, and deliuereth them.

Doctr.

1. Because of Iesus Christ our Head, to whom they are subiect as to their Lord and head, who hath reconciled things in heauen and earth, Angels and men, Col.1.20. In our selues and our owne vilenes we could not be endured by these blessed spirits, but now Christ becomes our Head, and for him they tend vs as his members. 2. Their loue to vs is another ground of their custody of vs, manifested in that they are compared to nurses: neither can they but loue those whom they see God loueth; now they see God louing vs so dearely, that he spares not his owne Sonne, but giues him to the death for vs; and therefore they dearely loue vs and

Reasons.1.

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our good, they desire our saluation and promote it, they reioyce that our saluation is wrought, and are glad of our repentance, by which we lay hold on it. 3. And specially this charge and commandement of God is the cause hereof; so as now it is not out of curtesie, or the goodnes of their nature onely, that they doe vs good, but by vertue of this charge and commaundement of God, whom they loue as their cheife good, and to whō they are bound in absolute obedience by the eternall law of their nature; so as although they are charged by god, yet are they not forced or coacted, but out of their perfect loue of God they watch ouer our good.

Use. I.

This doctrine affoards a vse of great consolation: for when we consider our owne weaknes and impotencie on one hand, and the multitude, power, and pollicie of our enemies on the other, when we see a whole army of sinnes besieging vs, and a whole legion of dangers behinde them to oppresse and swallow vs; now this doctrine touching Gods prouidence in the ministry of Angells, will bee able to support vs; when we shall consider, not onely that Gods protection is as a wall of fire round about vs, but that hee hath set and pitched his Angells round about vs as a guard, of whom we may say with *Elisba* for their multitude, *They are more that are with vs, then they that are against vs*; and for their power, they are called the Angells of God power, farre stronger then the wicked Angells and powers that are against vs. And when we shall consider, that God hath giuen a charge, and that not to one or two Angells, but to the whole blessed company of them ouer euery godly man, how can we but assure our selues, that we shall be defended and protected? If a man were to passe by shippe ouer a dangerous sea, full of gulfes, sands, rocks, and robbers, if the King should giue him letters of safe conduct, it would much comfort him, and helpe him through his voyage: but if this King should send a great nauie to conduct him ouer, yea and should not onely goe in his owne person, but call out all his men of warre to see him safely arriued, this were so comfortable as he could not wish more. But thus doth the Lord with his children, not onely himselfe going with them through the world, but guarding them with his holy Angells, who willingly asfoard their ministry, because of their loue to man, but in respect of Gods word and charge much more willingly, that of Gods Angells they become our Angells, Matth. 18. 10.

What an vnspokeable comfort is it, that when we loose the
watch

*Ordo gratie præ-
ponderat ordinem
nature. Th. Aqu.*

watch ouer our selues many wayes, through sleep of soule or body, the Angells watch ouer our safety? Matth. 2. 13. *Ioseph* was asleepe, and thought not of that danger which was euen vpon him, by meanes of *Herods* cruelty: but euen in that sleep the Angell watched and admonished him by a dreame, both of the danger, and the meanes to escape.

How great a comfort is it, that when we see such difficulties betweene vs and our desires, as we can neuer ouercome, then we haue Gods Angells present to doe it to our hands? Mark. 16. 3. when the good women that came to embaulme Christs body, were very much troubled how to come to his body, and asked who shall roule away the stone, for it was a very great one; when they looked, they saw the stone rolled away, & it was done by the Angel, as *Matth.* hath it. Gods Angels roll away all stones and impediments, and make our way smooth to all good duties.

No lesse comfort is it, that when Satan beginnes to insult, and makes as if hee would trample vpon vs, we haue a stronger guard about vs, any one of the Angells beeing as able to shut the mouth of this roaring lyon, as they were to shut the mouths of those hungrie lyons, into whose den *Daniel* was cast.

And for the further strength of our faith and comfort in this doctrine, the Scripture notes three things further concerning Angells, worth obseruing: 1. Their wisdome and prouidence in pitching about vs, so as we lie open no where. Ex. 14. 19. when *Israel* was gone out of Egypt, the Angell of the Lord who went before them to lead them out, now remooued and went behinde them, because now *Pharaoh* and his people pursued them. The power of the Angell was no lesse if he had staied before them as he was, beeing Christ himselfe, but for the comfort of *Israel*, and our instruction, the Angell changeth his place, and stoppeth betweene them and the danger. 2. Their vniing of themselves, and strength for our safety; one of them readily will help another in helping vs: Dan. 10. 13. one Angell beeing resisted by the Prince of the kingdome of *Persia*, *Michael* one of the cheife Princes came to help him: who whether he were an Angell, or (as it is more likely) the Prince and Lord of the Angells, euen the Angell of the great couenant Christ himselfe, it is euery way full of comfort. 3. Their patience towards vs, who if they should be gone from vs as often as we by sinne prouoke them, we should perish euery moment. But as God is long-suffering, so hath he charged

charged his Angells to be; and therefore they wait still for our returne, and *reioyce in the repentance of sinners*, Luk. 15. 10. and abide in their charge and ministry still.

Use. 2.

Againe, this doctrine is a ground of manifold instruction.

1. Hath God afforded vs the ministry of Angells? then note the priuiledge and preheminance of Gods children, whose nature beeing assumed by the Sonne of God, giues it dignity aboue the Angells, who are the ministers of our humane nature in the head and members. Angells are indeed called the *sonnes of God*, but that is by creation, Christ neuer gaue them this honour to call them brethren. Nay, there is a nearer coniunction between Christ and vs, then betweene Christ and the Angells, which coniunction doth priuiledge vs with their attendance. 1. By reason of his conception and incarnation, taking on him the seed of *Abraham*, and not of the Angells, by which he becomes flesh of our flesh. 2. By reason of his spirituall contract, taking vs to be one with himselfe, by which we become flesh of his flesh, and so nearely set into him, as the Angells cannot be, who are not members of this Head, as the elect be. Christ indeed may be called their head, but as a Lord and commander, not by such spirituall vnion as is between Christ and the Christian.

Herein we may see the loue of God in setting his Angells to be our keepers. The more noble, potent, numerous, and diligent the custody is, the more is the care and loue of the thing kept. How great thanks therefore owe we vnto our God, who notwithstanding he is daily offended with our sins, yet affords vs the ministry of his Angells? Who, and what am I, that God is so mindfull of me, that he should giue so many glorious creatures charge ouer mee, that he should giue me such a priuiledge, that euen the holy Angels (whose dwelling is in heauen, and see the face of God, who are all spirit and no flesh, who are free from all sinne and misery) should so narrowly attend mee a lump of earth, a peece of flesh, compassed with so many sinnes and miseries, as I can looke no way either before or behinde them? *Dauid* in the 8. Psalmine burst out into the praise of God, when he considered that God had afforded man the vse of birds, beasts, and fishes: *O Lord*, saith he, *what is man that thou art so mindefull of him, and hast preferred him ouer the workes of thy hands?* How much more should we, when we see our happines by the ministry of the glorious Angells?

2. Let vs learne hence to looke to our conuersation, *because of the Angels*, 2. Cor. 11. 10. for they are our keepers and obseruers, they see all the good and bad we doe, and we doe not speake any thing without many witnesses. Sinne makes God take away our hedge, Isa. 5. 5. it greiues the Angels of God, and layes a man naked to all his iudgements. Shall we willingly offend them, from whom, vnder God, we receiue so great and daily comforts? If we did belecue, or weigh this doctrine, we would not: but because we see not God, nor his Angels, we loue neither, nor feare to offend either.

3. Let vs beware of wronging the children of God, euen because they haue the protection of the Angels. To rise vp against any of them, is to rise vp against the Angels their keepers. Offend none of these little ones: for their Angels behold the face of their heavenly Father, and thou prouokest the Angels against thee. If the *Sodomites* rise vp against *Lot*, the Angels will saue him and destroy them. If *Balaam* will goe to curse Gods people, he shall haue an Angell against him with a sword drawne readie to kill him.

4. Learne wee to giue God the honour of our saluation and safety, when we haue auoided any danger, publike or priuate. It is not by chance, nor by our providence and policie, but Gods charging his Angels to saue and keepe vs. *Daniel* did rightly ascribe his deliuerance to God, by the ministry of the Angell, chap. 6. 22. *My God* (saith hee) *sent his Angell, and shut the Lyons mouth.*

5. To be partaker of all this comfort, these meanes are to be vsed: 1. Become a godly man: Psal. 34. 9. *The Angell of the Lord pitcheth his tent round about them that feare the Lord*: Hebr. 1. 14. *They are ministring Spirits to the heyres of saluation.* 2. Hold on in a godly course, keepe thee *in thy wayes*, in the duties of thy calling, generall and speciall; for thus long the charge of the Angels stands in force. 3. Pray (not to Angels, but) to the God of heauen, to send his Angell before thee, to direct and assist thee in thy duties and waies. For what God hath promised, we must pray for: Gen. 24. 7. *Abraham* tells his seruant, that God will send *his Angell* before him to take a wife for his sonne: and this Angell prospered his iourney, v. 40. And that this was the practise of the Church of Egypt, appears by *Moses* his message to the King of Edom, Numb. 20. 16. *Being ill intreated in Egypt, we prayed to the Lord, and he sent*

an Angell, and brought vs out of Egypt. I doubt not but this dutie, were it more faithfully practised, would bring home much more successe and comfort, then many men finde in their labour, who scarce knowe whence or how their prosperitie commeth vnto them.

Obiect. If God should send his Angels in humane forme, and as familiarly to conuerse with vs as aunciently they did with the Patriarkes, we should belecue this doctrine: but now there is certainly no such thing. *Ans.* 1. Christ is now in heauen, where our conuersation ought to be by faith, rather then by the visible apparition of Angels. 2. The beginnings of the Church needed such heauenly confirmation, but now the word is sufficiently confirmed by the Sonne himselte from heauen. 3. The Scriptures are perfect, and fully and plainly reueale vnto vs Gods will in euerie particular, as if the Angels should come and teach vs daily. 4. The blessed Spirit is more abundantly giuen in our hearts, and supplyeth their absence in bodily shape and apparition. 5. We must labour to get the eyes of our soules open, and then we shall with *Elisbaes* seruant see their comfortable presence, notwithstanding they take no bodies to appeare in.

VERS. 7. *Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God.*

NOW followeth the repulse of our Sauour to this second temptation, wherein are two things, 1. his resistance: 2. his reason, drawne from a testimony of Scripture.

1. Christ resisteth, and yeeldeth not, albeit he heareth Scripture alleadged. Why? *If yee were of God* (saith Christ) *yee would heare his word:* neither doth Scripture speake any thing in vaine. But the reason is, 1. because our Lord perceiued that the word was wrested and abused by Sathan: and 2. that Scripture abused, binds not to obedience: 3. that Scripture turned out of his right sense, is not Gods word, but carries something in it besides Scripture: and then if an Angel from heauen should bring it, we must be so farre from receiuing it, as to hold him accursed: 4. for our example, that wee should not take all allegations hand ouer head, (but as Christ here) trie whither they tend; if to cast vs downe, refuse them.

Iam. 4 5.

11. Christ

II. Christ resisteth, but not without reason, but by Scripture, and opposeth Scripture to Scripture, not as repugnant one to another, but by way of collation and conferring one with another, that the right vse of one, may ouerthrowe the abuse of the other: not in way of contrarietie, but of commentarie.

Quest. But why did not our Sauour shut his mouth, by telling him how wickedly he had abused the text he had allcadged, by adding, detracting, and wresting it to a contrarie ende and meaning?

Ans. This might indeed haue confounded him sufficiently: but our Sauour his combate is not only victorious for vs, but exemplarie; and therefore we are herein trained in our fight and encounter: 1. To hold close to the Scripture in answering the deuill; *It is written againe:* which word of our Sauour noteth how he buckled the Scripture to him, both as a buckler to defend him, and as a sword to foyle and wound his enimie: and so must we, who are not so able to dispute with Satan about the true meaning of a place, as our Lord was. 2. To informe vs, that the best and onely way to discouer the abuse of Scripture is Scripture, it being the onely rule and iudge of it selfe, and all the controuersies rising out of it. And therefore the deuill, no sooner heard this testimony, but his mouth was shut, as well knowing how the wisdom of his Father had discovered his subtiltie. The best commentarie of Scripture is Scripture; every man is the best interpreter of himselfe, and so the Author of the Scriptures is the best interpreter of them. 3. To let vs see, that although Satan had abused the Scripture, yet he nor we must overcome by no other weapon, and that *the abuse of a thing, takes not away the right vse of it;* nor good things to be reiected, because they are abused by them that can vse them aright. If Christ had been of the Papiſts minde, he would haue condemned and shut vp the Scriptures from common men, because the deuill had abused them: for so doe they, because heretiques his instruments doe abuse them, the Laitie may not meddle with them.

But it is plaine, that in things necessarie, no abuse in one, takes away the right vse in another. As for example: A murderer vseth a sword to kill a man; may not another vse a sword, or that sword in his owne defence? And are not the Scriptures, *the sword of the Spirit*, more necessarie? A drunkard, a glutton, a proud person, abuse meat, and drinke, and apparell, to surfeting, drunkenneſſe,

riot, and excesse: shall we therefore cast away meat, drinke, apparell, and refuse the necessarie vse of it? And is not the word a more necessary food? Because a wolfe comes in sheeps cloathing, must the sheepe cast away their fleece? No: the Prophets did not refuse the word of the Lord, because the false Prophets did say, *The word of the Lord*, as well as they.

Obiect. Then it is no good argument, that we must reiect such and such things, because the Papists haue abused them. *Answ.* If they be good, and necessarie, it is not; as are the Word, Prayer, Sacraments, Churches, and whatsoeuer stands by Gods ordinance in diuine or ciuill vse. But in things vnnecessary, that we might be as well, or better without their vse, it is a good consequence; Idolaters haue abused them, therefore we must forbear them, as Bishop Jewell speaketh.

Doctr.

The infallible Iudge, and speaking-decider of all controuersies in the Church, are the holy Scriptures in the true sense of them. Our Lord here giues the true meaning of one Scripture by another, in this his controuersie with the deuill. Deut. 17. 9. 10. In any matter of difference, the people must come to the Priest or Leuite, and they must iudge and determine all differences according to the Law; and all the people vpon paine of death must stand to that iudgement. Now this Priest was a type not of the Pope, but of Christ, on whose mouth all must depend for the decison of all controuersies. Iosh. 1. 7. the booke of the Law was giuen to *Ioshua*, to decide all matters among the Iewes, from which he must not depart to the right hand or left hand: He was an eminent type of our *Iesus* or *Ioshua*, whose voice speaking in the Scripture (the booke of the law) we must attend vnto in all things. Ioh. 5. 39. *Search the Scriptures*: and our Sauour said to the Sadduces, *Ye erre, not knowing the Scriptures*, plainly affirming that the Scriptures rightly knowne, were a sufficient fence from all error. Luk. 16. 29. *They haue Moses and the Prophets, let them heare them*. Matth. 19. 4. Christ by Scripture refused the Pharisees abuse of that Scripture of *Moses*, for putting away their wines. Isa. 8. 20. *To the Lawe, and to the Testimonie*.

Reasons. 1.

1. This is true by reason of the perfection of the Scripture: Psal. 19. 7. *The law of God is perfect, so perfect as man and Angell are accursed that shall adde vnto it*. Prou. 30. 5. 6. *Euery word of God is pure, a shield to those that trust in him: put nothing vnto his words, lest he reprove thee, and thou bee found a liar*. It is a perfect Canon or

rule,

rule, which as a strait line shewes the crookednesse of that which is not strait. It is a touch-stone and triall of all truths. It is a perfect law, which is an vniuersall iudgement, to direct all, and for all to be led by which liue vnder it. It is perfect in the effect, 2. Tim. 3. 16. *It is profitable to teach, to improve, to correct, and instruct in righteousness, and to make the man of God perfect.* *Obiect.* The Apostle saith, it is profitable, but not that it is sufficient alone. *Ans.* We say not it is therefore sufficient, because he saith it is profitable; but, because it is profitable for all purposes of teaching, improving, and making the man of God perfect, therefore it is sufficient and perfect.

2. In the Scripture we haue the voice of God speaking from heauen, then which voice no voice of man or Angell can be more cleare or manifest. Prou. 2. 6. *Out of his mouth commeth knowledge and understanding.* His wisdom in the Scripture, is aboue Salomons in answering all darke and deep questions; and no case can be propounded, which hath not there his satisfaction and determination. *Obiect.* But the Scriptures are a dumbe iudge, and cannot determine controuersies. *Ans.* 1. We giue earthly Kings leaue to giue definitiue sentence and iudgement in cases by their writing, by which numbers who neuer heard their voice, but read the writing, vnderstand their meaning; and shall we now call them dumb iudges? or shall we deny this priuiledge to the King of glorie, to determine by writing, but we must blasphemously account him a dumbe iudge?

2. The Scriptures are not a dumbe iudge, but a speaking iudge: Rom. 3. 19. That which the Law speaketh, it speaketh to them that are vnder the law. Heb. 12. 5. *Ye haue forgotten the consolation which speaketh to you as children.* Ioh. 7. 42. Doth not the Scripture say? and what saith the Scripture? so as it is a speaking iudge, and giues to it selfe a mouth, and a voice, and that a loud one, κηρυξ. Rom. 9. 27. the Apostle quoting the Prophet *Esay*, saith, *Esay cries out concerning Israel, &c.* 3. How doth their speaking iudge determine all causes in Christendom delated vnto him at Rome, but by writing, and bulls, and breues? and yet he scornes to be counted a dumbe iudge.

3. That is the noble and infallible iudge of all controuersies, to which all flesh must stand, which hath his authority of himselfe, no way delegate: but the Scripture is αὐτοῖς, for it selfe to bee beleued, because it is θεόπνευτος, inspired by God, from whom

λέγει λαλή.

lies no appeale, whose iudgement can by no meanes within or without it selfe be corrupted, whose voice alone cannot erre or be led by passion, affection, or respect of persons, but is an vchangeable truth as God himselfe is, the author of it. In euery commonwealth, the fittest decider of a controuersie in the Law, is the Lawe-maker, the King himselfe: the same is also true in the Church.

4

4. Christ himselfe decided all controuersies by Scripture: so did the Apostles: so the auncient beleeuers brought all their doubts to the Scriptures, after their example.

Use. 1.

This serues to discouer the wickednes of the Church of Rome: who, 1. that they may be iudges in their causes, and 2. to auoide the light of Scripture, which they see so direct against them; flie the Scriptures as an incompetent iudge of the controuersies of religion between vs: and instead of the Scriptures, they appoint vs fowre Iudges, the authoritie of all which is superiour (by their doctrine) to the authoritie of Scripture.

I.

The first iudge is the Church: for that (say they) is to iudge of the meaning of Scripture; & but for the authoritie of the Church, we could not know which were Scripture. *Answe.* 1. We aske what they meane by the Church: They say, the Catholike Church. But that is impossible to be iudge vpon earth, because it is a companie of all the elect in heauen and earth, which neuer was on earth at one time. Then they say, the visible Church. But what if the Church be not visible sometimes, as in *Elias* his time, or be in the wildernesse? Then they say, the Romane Church, which hath euer been visible these 1500. yeares. Now we know our iudge, and how our cause is like to goe, in which it is a party. But, 1. It is not the Catholike Church, vnlesse a finger can be an hand, or an hand the whole body, or a part become the whole, and falsly and ridiculously call themselues Catholikes; 2. That is no true Church, which disagreeeth from Christ the Head, as *Augustine* saith, and is fallen off Christ by many fundamentall errors; as idolatrie, iustification by workes, and the like; which yet are maintained by Romanists. 3. We hold that the Orthodoxe and true Church is, 1. A witnesse and keeper of the Scriptures: but a iewel hath his price and excellencie from it selfe, not from the keeper. 2. Hauing the Spirit of Christ, the Church can discerne true Scripture from false and supposititious writings; but this by the helpe of Scripture: as a goldsmith by the touch-stone can discerne gold from other met-

tells;

tells; but he makes it not gold, but onely tries it so to be. 3. It is to publish and declare the truth of Scripture without adding, or diminishing, as an Herald or cryer manifests the Kings pleasure, but it receiues no authoritie from him. 4. The true Church is a ministeriall interpreter, as hauing the gift of prophesie, but tyed to interpret and iudge of Scripture by Scripture: Christ is a ministeriall interpreter.

But that the Church on earth should haue authority ouer Scriptures, is too vnreasonable. 1. It is to preferre mens voice and testimony aboue Gods. 1. Ioh. 5. 9. *If we receiue mans testimony, the testimony of God is greater.* Ioh. 5. ult. *If yee will not beleene Moses his writings, how will ye beleene my sayings?* as if he should say, If ye beleene not Scriptures, my testimony will doe you no good. True it is, that our Sauour said, *I receiue not testimony from man*; that is, I need no mans testimony: for *Iohn* gaue witness to Christ: no more doth the Scripture in it selfe. For Christ was the light, whether *Iohn* witnessed to it or no: so is the Scripture the word of God, whether the Church be witness or no. But we admit the Church to giue witness, but not authority: see it in a familiar example: A man owes me money, I haue a bond and witnesses, he denies it, I produce the bond, and the witnesses that cleare the matter, and affirme the bond to be his act and lawfull; doe these now make the bond true, or the debt good, or onely cleare it so to bee? for if they should not witness, the debt and bond were true: Euen such is the witness of the Church to the Scripture. 2. The voice of the spouse is inferiour to the voice of the bridegroom, and howsoeuer a man may be moued by the Church to heare the Scripture if he be vnconuerted, as *Augustine* beeing a *Manichee*, yet a man endued with Gods Spirit, and the gift of faith, esteemes the Scripture for it selfe aboue all the words of all men, as Christ himselfe at length was of farre more authority then the woman of *Samaria*, when the men thereof said to her, *Now we beleene not for thy word, but because our selues haue heard him.* So as when we haue the Papist asking vs (as if euery one of them doth, when the word hath put them to their shifts :) But how doe you know Scripture to be Scripture but by the Church? we must answer, by the Scripture, taking with vs the help of the Church, and especially by the Spirit of God reuealing the truth vnto vs: *for the sheep of Christ heare his voice, and follow him.* And when we aske the Papists, how they know the Church to be the Church,

or where it is, some say it is here, some there, some hold vs off with one marke, some with another, but at last they come to know the Church by Scripture; and that is the Church which the Scripture saith is the Church: so in all other questions, that must be the determination which the Scripture determines.

3. The Church cannot be iudge, because it must be iudged by Christs voice, and not be a law vnto it. Common-wealths must receiue lawes from the Prince, and not the Prince from his people: and as it is in bodies politike, so in the mysticall body of Christ. And as in the naturall body the head ruleth the members, not contrarily, so is it here.

4. How absurd is it to affirme, that that which is subiect to error, must be iudge and superiour to that which is free from it? But the Church may erre, euen the true Catholike Church on earth may erre, and doth when it departeth neuer so little from the Scripture, although it cannot depart from the foundation, nor incorrigibly erre: for euery man may erre, and therefore that which consists of euery man: euen the Apostle was compassed with infirmity. Besides, the maine difference between the Church militant and triumphant, is, that one may erre, the other is quite freed from error.

II.

The second iudge and decider of controuersies, appointed by the Church of Rome, are the Doctors and Fathers: but how corruptly? for, 1. They consent not among themselues, and seldome agree in the same sense. 2. They borrow all the light and truth they haue from the Scripture, as the starres from the sunne. 3. All their doctrine must be iudged of by Scripture, and onely so farre receiued as they agree with it. 4. They all present their writings to be examined by Scripture, and so, many things in them are truely iudged erroneous, euen in the best of them. If I speake, let none heare mee; but if God speake, woe to him that heares not. It must not goe for currant, This saith *Augustine*, or that saith *Donate*, but, This saith the Lord. 5. The interpreter of Scripture must be diuine and infallible as it selfe is, and certaine: but the interpretation of Fathers is humane; infirme, sometime according to passion, or contention: so as often (euen by *Bellarmines* often confession) they spake *minus causè*; the best of them wrote retractions, and other things beeing old then they did beeing young. Seeing therefore there is no stability in Doctors, let Christ be acknowledged of vs the cheife Doctor of his Church: Matth. 23.

Aug epist. 48. ad
Vincent. Dona-
tistam.

8. *One is your doctor, euen Christ.*

Their third iudge and decider of controuersies are Councells, which (say they) is the Church representatiue: but these are vnfit to be Iudges of Scripture as the former: for 1. Euen the generall Councells disagree among themselves in interpreting Scripture, as might be seene in a number of places. 2. The Popes Canon law it selfe affirmeth, that all the Councells (except the foure generall, namely the *Nicen*, anno 332. *Ephesine*, anno 450. of *Chalcedon*, anno 456. and of *Constantinople*, anno 386.) may erre: and although it blasphemously equall the foure Councells to the foure Euangelists, yet we know that euen these haue erred. For that *Nicene* Generall Councell derermined, there should be at any case but one Bishop in one city, which is against the Scripture, Act. 20. 28. Philip. 1. 1. The twelfth Canon of that Couacell condemned all kinde of warre among Christians. The 13. Canon holds the necessity of the Eucharist, as the necessary *viaticum*, or prouision of a Christian at his departure. Also it erred in the matter of ministers marriage, stayed by *Paphnutius*. And the *Constantinopolitan* Councell gaue all equall honour and authority to the Bishop of Constantinople with the Bishop of Rome; which the Papists themselves generally hold to be a great error, and yet perhaps was none. And the consent of ancient Fathers is, that *plenaria Concilia*, vniuersall and Oecumenicall councells may erre and be mended by latter Councells.

Greg. lib. 2.
c. p. 12. a. o.

August. lib. 2. de
bapt. contra
Donatist. c. 3.

3. There was a true sense and interpretation of Scripture in the Church before any of these generall Councells. The first generall Councell was the *Nicene*, wherein were 318. Bishops gathered by *Constantine* the Great against *Arrius*: but this was not till the 328. yeare after Christ: and was there not all that while the gift of interpreting and iudging of Scripture, that now we must seeke a new meanes, erected so many hundreth yeares after the Apostles?

4. The Councells themselves determined by the Scriptures of the Scriptures, as the first *Nicene* generall Councell, where *Constantine* enioyned, and accordingly they determined all according to Scripture. It seemes in those daies the Scriptures were aboue Councells: and since Councells and decrees of men got wings to flie aboue the Scriptures, it was neuer well, as one of them selues speaketh. Well may we now say with *Naxianzene*, who therefore auoided all meetings of Bishops, *quod nunquam vltim*

Con-

Conciliū bonum & fœlicem exitum uidisset; yet he had seene some which the Papists stand vnto.

And we also, seeing the grosse errors of Councells (as that ancient Councell of *Carthage* vnder *Cyprian*, appointing rebaptization to such as were baptized by heretikes: the 2. *Ephesin* Councell, in which were more then 300. Bishops, is called by *Leo* himselfe, liuing in *Theodosius* his time, *conciliabulum latronum*, a den of theeues: the 2. *Nicene* Councell appointed images made by mans hand to be worshipped: a most grosse error and idolatry. The *Romane* Councell vnder Pope *Stephanus*, condemned Pope *Formosus*, and all his decrees: and the Councell of *Rauenna* condemned *Stephanus*, and restored *Formosus*. One of them must needs erre. The Councell of *Constance* appointed a number of grosse errors, as that the cup should be taken from Laikes, that faith giuen to Protestants, vnder the Emperours promise and seale, is not to be kept, &c. and it condemned a number of *John Hus* his articles, which were orthodoxe and consonant to Scripture. The Councell of *Trent* was a sincke of all Antichristian errors:) now we, I say, seeing such grosse errors of Councells, may not or oughe not we with the auncient Fathers, appeale from Councells to the holy Scripture?

Ierome on *Galat. 2.* saith, The doctrine of the holy Ghost is that which is deliuered in Scripture, *contra quam si quid statuant concilia, nefas duco*: If Councells determine any thing contrary thereunto, I account it abhominable. And *Augustine*, beeing pressed by the authority of the *African* Councell, at which *Cyprian* was present, appealed from it to the Scripture, with this reason, *We may not* (saith he) *doubt of the Scripture, of all other wee may doubt.* Nay, *Panormitan*, the great Popish Canonist and Lawyer, saith plainely, *Plus credendum est simplici, laico scripturam proferenti, quàm toti simul Concilio*; We must more beleue one poore simple lay-man that bringeth Scripture, then a whole Councell. I will adde nothing of the Romish trick of falsifying the bookes of Councells, and corrupting, changing, adding, and detracting from the Canons; which makes them yet more vncertaine and insufficient to rule the Scriptures by: this might be instanced in the *Nicene* and *Mileuitan* Councell, and others; but the further dispute hereof belongs to the schooles.

I V.

The fourth iudge to decide all controuersies is the P O P E himselfe: for they haue but stumbled all this while, and now they

deale

Aug. l. 2. de bapt.
cont. Don. c. 3.

deale plainly: for when they pretend the Catholike Church, Doctors, Councells, they meane all Romish: for, with the Rhemists the Catholike and Romane faith is all one. *Gregory de Valentia*, faith, *By the Church, we meane her head, the Romane Bishop.* *Bellarmino* hath these words, *The Pope himselfe, without any Councell, may decree matters of faith.* And the Canon Law faith, that all his rescripts and decrees are *Canonicall Scripture*, and that he may dispense, 1. against Gods Law, 2. against the law of nature, 3. against an Apostle, 4. against the New Testament.

Rhem. in Rom.
cap. 1. ver. 3.

Dr. Christ. lib. 1.
cap. 28.

Now that the Pope cannot haue authoritie at his pleasure to iudge the Scripture, is plaine: 1. Because a Councell is aboue the Pope, as the most and auncientest of Papists beleue, and two generall Councells, of *Constance* and *Basil* decree, and that the Councell hath power to restrain, yea and depose him, and so hath done. And yet a Councell (as we haue seene) wanteth this authoritie ouer the Scriptures. *Bellarmino* would not beleue or approoue it, but for the obseruation of the Church, and common opinion: Now the *Sorbonists* of *Paris* denie it. 2. Because we know the Pope can erre in his chaire in matters of faith, and interpretation of Scripture. As for example: *Rom. 8. 8. They that are in the flesh, cannot please God:* Pope *Syricius* thus interpreted it, To be in the flesh, is to be married, therefore the Priests must not marrie. *Ioh. 6. 53. Except yee eate the flesh of the Sonne of man, and drinke his blood, yee haue no life in you:* Pope *Innocent 1.* thence determined the absolute necessitie of the Eucharist to saluation, and therefore it must be giuen to infants. *Luk. 22. 38. Behold two swords here:* Pope *Boniface 8.* interprets it of the temporall and spirituall sword deliuered to the Pope. Nay, they haue not onely erred many of them, but been grosse and wicked heretikes. *Liberius* Pope about the yeare 350. was an *Arrian*, and subscribed to the vniust condemnation of *Arbansius*, and afterwards as an obstinate heretike was deposed. *Honorius* the 1. ann. 626. was a *Monothelite*, held that Christ had but one will, and so but one nature: and for this heresie was condemned in three generall Councells. In the yeare 1408. at a Councell held at *Pisa*, consisting of a thousand Diuines and Lawyers, two Popes were deposed at once, to wit, *Gregory 12.* and *Bene 13.* the tenor of whose deprivation calls them notorious scismatickes, heretikes departed from the faith, scandalizing the whole Church, vnworthy the Papacie, cut off from the Church. What? must we obey in error, scandall, and heresie? or can the

Gerson.
Aeneas Sylv.

Pope

Pope alter the nature of that which is false, and make it true?

3. When there were two or three Popes at once, and none knewe which was the right Pope, or the cheife Pastor, whither should men go for their determination of controuersies in religion? or when themselves disagree in interpreting Scripture, how can we know which of them to leane vnto? See an example: Mat. 16. 18. *Thou art Peter, and vpon this rocke I will build my Church:* some Popes vnderstand it of *Peters* person, some of *Peters* chaire, which they say is at Rome, some of *Peters* confession. We haue all vnnerring Popes, maintaining these seuerall interpretations; how shall we chuse the best? what, vpon a Popes word? every one of them hath that. Therefore there must be a superiour interpreter, and more infallible, namely, the Spirit of God in the Scriptures.

4. How know we he hath any authoritie ouer any other Bishop, seeing the Scripture giues him none? How may we knowe he is not carried by affection, seeing he is a partie in the Churches Controuersies, and by Canon cast out from beeing a Iudge? How know we no appeales lie from him, seeing the Fathers haue appealed from Councils which are about him? How can we know that he sits in *Peters* chaire vpon earth, seeing the Father hath taught vs, *That hee sitteth in heauen who inwardly teacheth mens hearts?*

Therefore we renounce all such corrupt Iudges, and leane to the vncorrupt Scripture.

Secondly, seeing the Scriptures are the best Commentaries of themselves, and the Iudge and decider of all doctrines and controuersies; Ministers that would stablish truth of doctrine, must be carefull to prooue and iustifie all their collections of doctrine out of Scripture: for thereby they settle the faith of their people vpon a sure ground of faith and manners: all other foundations are sandy, all other proofes liable to exceptions. Why then should Protestant-Preachers, who defend against Papists the sufficiencie of Scripture to make Gods people perfect, and hold it the rule and square of all doctrine, crosse their iudgement by their practise? for every place of Scripture alleadging a dozen or twentie testimonies of Doctors, Fathers, Councils, may profane Poets and heathens; all which are darkenes it selfe, and without light, further then they borrow from the Sunne in the Scripture.

I am not so nice, as that I thinke not there may be a sparing and sober vse of humane testimonies in Sermons; sometimes in cases of

Cathedram in celo habet, qui intus docet corda. Aug.

Use. 2.

Grammar; sometimes in matters of great controuersie, to shew the consent of the auncient Church, especially dealing with an aduersarie that will claime all antiquitie for him; sometime by way of conuiction, to shame Christians by the heathen, as the Lord did the Iewes by *Chittim* and *Kedar*, and the sluggard by the pismire. Neither am I an enemy to learning, but would haue a man well seene in naturall *Philosophy*, in humane literature, in the writings of Fathers and Schoolemen, and be as a good householder stored with *things new and olde*. But needlessly, and for ostentation, to giue tongues vnto dead men; and in the message of God, to put to silence the voice of God, speaking in the Scripture, to set vp *Hagar* the handmaid about *Sarab* her mistresse, is a feareful sinne against God and his word, and a crying sinne of these dayes; wherein for a man to tie himselfe close to the Scripture without such flourishes, and to scorne to send a rich Iewell to the painter, is to bring a blot on himselfe, that he is a man of no learning. For what meaneth else that common crie, that no man is against this manner of preaching, but they that cannot vse it? Well hath he learned his art that can most hide it here, that God may haue all the glory: for he is not commended here, whom men praise, but whom God alloweth. The Apostolicall teaching of Christ was not in words which mans wisdom teacheth, but Gods: he is the best schoiler that can teach Christ plainlyest: and for my part, if I would set my selfe to be idle, I would chuse that kind of Preaching which is counted so laborious. The same I say for disputations and controuersies in the Church and Schooles: neuer can we looke for an ende of them, till we tie the determination of them to the Scripture alone, the right Iudge. A stratageme of Satan for Antichrist to flie the Scripture which should loone end controuersies, and hide his poyson in the infinite windings of Fathers, Councils, traditions, &c. Well I know, that God hath a secret worke in punishing the vnbeleeuing world, by the continuance of *the man of sinne* till his time come: but hauing well thought of the props on which he standeth, yet in the dayes of such light, there is none that doth him more seruice, then this hiding of his mysterie in such a thicket of vncertainties, wherein it is impossible to come to any end or issue. We may follow the fox fro one burrow to another, and from hole to hole, because we are forced. But whosoever lookes to come to an ende of controuersies, by following him from Father to Father, from Councell to Councell, from one De-

cree to another, from one Tradition to another, with infinite labour examining and scanning the words and syllables of auncient and later times, hee shall fall short of his expectation: For all this while the determiner of the controuersie is not present, but set aside.

And what other reason can be giuen, that whereas the chase and pursuit of that *beast of Rome* hath been continued with extraordinarie speed and strength for aboute these hundred yeares last past, and he hath been followed into euerie hole wherein he hid himselfe, yet the controuersies so beaten and canuased, are in mans eie as farre from composition or determination as at first, not one of them yeilded vp on either hand? I say, no other better reason can be giuen, but that we are not agreed of the Iudge of the cause; and so long as they can hold them off the Scriptures, they wil not be set downe by any other authoritie.

Vse.3.

Thirdly, this doctrine must prouoke vs to the diligent reading and study of the Scriptures: for hereby we shall come to be stablished in the truth, and able to discern the abuse of Scriptures, by conferring them with themselves: this is the best way to keepe vs from errors and sects, and to finde out the true sense of Scripture.

Obiect. But doe not our aduersaries read the Scriptures as diligently as we? and are not they as skilfull to compare Scriptures, and yet abide in error and heresie? *Ans.* Here we must consider, 1. the person that must read: 2. the rules to be obserued in reading.

I.

The person must be a religious and rightly affected person, that must read the word with vnderstanding. *Obiect.* So the Papists say, that onely religious persons ought to read the Scriptures. *Ans.* Every Christian ought to haue the booke of the law with him, as the Iewes had before *their eyes, and in their hands continually*, Deut. 6. 10. every Christian ought to haue the *word of Christ dwell plenteously in him*, Coloss. 2. 16. every one ought to be ready to *give a reason of the faith he professeth, to every one that will aske*, 1. Pet. 3. 15. every one ought to attend to the sure words of the Prophets and Apostles, as *a light shining in a darke place*: for so the Apostle Peter writeth to all Christians, and not onely the Clergie.

Yet no Christian ought to read vnprepared, neither can euery one read to profite, but such as are qualified, 1. With humility in the sense of our owne simplicity and infancie in heauenly things,

becom-

becomming fooles in our selues, that we may subscribe to Gods wisdom in the Scripture, and captiuating all our own thoughts to the obedience of Christ. Psal. 25. 9. *God teacheth the humble.* Match. 11. 25. *Thou hast hid these things from the wise, and reuealed them to babes.* And what is the reason that heretikes, Sophisters, and Papists of great learning, read the Scripture but vnderstand not, but because they giue not vp their reason and humane wisdom, which is enmity to God; and scorne to be children, deliuered to be taught and formed by our heauenly Master? 2. With desire and loue of Christ, and his truth: the scope of all the Scripture is Christ, and thou must *desire to know* and aduance *nothing but Christ crucified.* Pro. 4. 13. *Loue wisdom, and shee shall keep thee.* When men come prepossest with opinions to set vp mens deuises, and traditions, and wicked opinions, according to which they must interpret Scripture, and not examine them by the Scripture: or if they bring a purpose to magnifie the Pope, and aduance his religion instead of Christs, no maruell if like the images they haue eyes and see not, read and vnderstand not. They loue not Christ, nor will haue him to rule ouer them, but his Vicar, neither loue they the truth in the Canonickall Scripture further then it will stand with their Popish Canon law. Or, if a man come to read out of custome, and coldly without seruencie and loue, experience will tell him, though thus he read much, his profite shall be but small. 3. With repentance, and faith, and a good heart. 2. Cor. 3. 14. when the heart of Israel shall be conuerted to the Lord, *the vaile shall be taken away*: this vaile is naturall ignorance, and infidelity. Where the former is, no maruell if the word read and knowne be not vnderstood, as a blinde man cannot see the sunne shining in his strength. Where faith is absent, and is *not mingled* with the word, it must needs become vnprofitable. Impossible it is that the wisdom of God can dwell in a wicked heart; no man puts precious licour into a fustie caske. This is the cause, that men of great learning want sound vnderstanding, because they want sound conscience. Hos. 14. 10. *The wayes of God are right, but the wicked fall in them.*

4. With a purpose not onely to know, but to practise. Ioh. 7. 17. *If any man will doe my will, he shall know whether my doctrine bee from heauen.* The scope of the Scripture, is not onely to beleue in the Sonne of God, but to walke in *the obedience of faith.* Now if men read ouer all the Bible an hundred times, either for know-

ledge onely, or for vaine glory, or to aduance themselves into pre-ferments, or to oppose the truth, as heretikes and Papists doe, no maruell if they neuer attaine the true sense of them.

5. With prayer for the Spirit to lead vs into all truth, because the Scriptures were inspired by Gods Spirit at first, and the same Spirit is onely able to acquaint vs with his owne meaning. *If any man want wisdom, he must aske it of God, 1am. 1. 5. so did Dauid Psal. 119. 18. Open mine eyes, that I may see the wonderfull things of thy law.* Is it any maruell, that they who flie the iudgement of Gods Spirit, and stand to the Church, Pope, Councells, and on-ly swallow that sense which they giue, and neuer looke after Gods Spirit, should misse of the true meaning of the holy Ghost, and fall into and tumble in a number of errors and heresies?

To these might be added meditation, diligence, keeping of order and time, speciall application, and the like. These things let them be brought to the reading of Gods word, and no man shall loose his labour, he shall be taught of God, who hath promised to reueale his secret to them that feare him.

So much of the qualification of the person.

II.

Now follow some rules, which a person thus qualified must learne, and keepe by him, to trie when a Scripture is wrested or no.

Rule. 1.

The first is that in our text, *conference of Scripture*: there the Spirit of God by plaine places expoundeth those which are more difficult. Thus Nehem. 8. 8. *Ezra* opened the Scripture, by comparing it with it selfe, and so made the people to vnderstand, as *In-nius* noteth out of the originall. So the *Bereans* hauing heard the doctrine of the Apostles, *sought the Scriptures*; that is, compared their doctrine with the doctrine of the old Testament. Thus the Apostles themselves, teaching Christs resurrection, *Act. 2. 16. prooue it out of the old Testament: viz. Psal. 16. 10. Thou wilt not suffer thy holy one to see corruption.* And to prooue that those words cannot be meant of *Dauid* himselfe, he appeales to another testimony in *1. King. 2.* where it is said, that *Dauid slept with his fathers*, and lay buried in his sepulchre, and so saw corruption. This is a speciall way whereby the Scripture giueth wisdom to the simple, *Psal. 119. 7.* And for this purpose the Lord hath in great wisdom tempered the Scripture with some hard places, to exercise mens senses, and trie their diligence in comparing of Scripture, whereof there were no need if there were no hard places. How

comes it that many pervert the Scripture to their owne destruction, but because they conferre not one part with another, which would lead them into the right sense? How come the *Arrians*, when they heare Christ say, *The Father is greater then I*, and other such sayings, to hold to the death that Christ is not true God, coessentiall and coequall with his Father, but that they doe not compare this with other places; as Ioh. 1. 1. *That word was God.* Philip. 2. 6. *He thought it no robbery to be equall with God:* Rom. 9. --- which is *God blessed for ever.* And consequently, that the former place speaks of his humane nature, the latter of his diuine nature?

How could the Papists suffer shipwracke of faith, and heretically erre in the foundation of religion, teaching iustification by the workes of the law out of Iam. 2. 21. *Was not Abraham our father iustified by workes?* but that they conferre not other places to help them into the right sense; as Rom. 4. 2. and 3. 20. *Wee are iustified by faith, without the workes of the law:* and, Tit. 3. 5. *Not by the workes of righteousness which we had done, but according to his grace he saved vs.* Which places beeing compared shewe, that one speaks of iustification before God, as *Paul*; the other of iustification before men, as *Iames*; the former of iustifying the person, the latter of iustifying the faith of the person.

When they read such places as these, *Awake thou that sleepest:* and, *Turne you, turne you, O house of Israel*; hence they conclude, man hath free-will in his owne conuersion. Whereas, would they compare these with other places, as Gen. 6. 5. *The whole imagination of mans heart is onely euill continually*; and, *it is God that workes both the will and the deed, &c.* the reconciling of such places would force them to see that till God worke vs, we are meere patients, and after that, *acti quimus*, beeing mooued we mooue: for his grace must not be idle in vs.

The lewd and disordered Libertine, when he reads that we are iustified by faith without workes, casts off all care of his conuersion: What can his workes doe? what need they? But he could not thus pervert the Scripture to his destruction, if he compared it with such Scriptures as say, that *faith without workes is dead*: and, that *faith workes by loue*. The reconciling whereof would teach them, that although workes be excluded from iustification, yet not from faith: they must be in the person iustified, though not in the iustification of his person.

This conference of Scripture, is either in places parallel and like, or in such as seeme to be opposed, and vnlike.

The conferring of like places bringeth great light to the reader. As for example: 1. Cor. 7. 19. *Circumcision is nothing, and vncircumcision is nothing.* If we would vnderstand what is meant by this *nothing*, compare we it with, Gal. 5. 6. *In Christ Iesus neither vncircumcision auaieth any thing, nor circumcision: where nothing is, to auaille nothing, and is not referred to circumcision, or vncircumcision it selfe, but to the person it is nothing to his saluation.* So Psal. 110. 1. *Sit at my right hand till I make thy enemies thy footstaple.* If we would know whom this is meant of, compare it with 1. Cor. 15. 25. *For Christ must raigne till he haue put all his enemies vnder his feet.* Psal. 2. 7. *Thou art my Sonne, this day haue I begotten thee:* this place is explained by the like, Heb. 1. 5. *For to which of the Angels said he at any time, Thou art my Sonne, &c.* Psal. 97. 7. *Worship him all yee Gods:* what is meant by Gods, and whom must the Gods worshippe? see Hebr. 1. 6. *When hee brought his first borne into the world, he said, Let all the Angels of God adore him.*

Concerning vnlike places we haue this rule, That they speake not either of the same thing, or maner, or time; and by wary obseruation of the circumstances, this will easily appeare in examples.

1 Ioh. 16. 13. the Apostles after the gift of the Spirit were led into all truth, and freed from errour. Yet Peter greatly erred after that, Gal. 2. 11. *Ans.* The Apostles were led into all truth of doctrine, and erred not, but were not free from all error in life and conuersation: now Peters error was not directly in doctrine, but in conuersation with the Gentiles. So as the opposition is not in the same thing.

2 Isa. 59. 21. *My word shall not depart from thee, nor from thy seedes seed for euer, saith the Lord:* yet Matth. 21. 43. *the kingdome shall bee taken from you?* *Ans.* The Prophet speaketh of the whole true Church of God, which shall be perpetuall vpon earth: our Sauour of the nation of the Iewes. So as the seeming opposition is not in the same.

3 Luk. 17. 19. *Thy faith hath made thee whole:* here faith is greater then charitie: but in 1. Cor. 13. 13. *charitie is greater then faith.* *Ans.* They speake not of the same faith: the former place speakes of iustificating faith considered with his object Christ, which not abso-

lutely as a qualitie, but relatively as apprehending Christ, is greater then charitie: the latter of miraculous faith, which is lesse.

Rom. 7. 22. *Paul delights in the Lawe of God: yet, v. 23. Paul resisteth the Law of God.* *Ans.* This is indeed an opposition in the same person, but not in the same part: *Paul* stands of spirit and flesh; according to the former part, he delights in the law, according to the latter he rebelleth against it.

Luk. 10. 28. Life is promised to the worker, *This doe and live:* Rom. 4. 3. *not to him that worketh, but to him that beleeveth, is faith imputed to righteousness.* *Ans.* Both speake of the word, but not of the same part of the word, which standeth of two parts; the law, and this promiseth life to the worker; and the Gospel, which promises life to the beleever.

Ioh. 5. 31. *If I give testimonie to my selfe, my testimonie is not true.* Ioh. 8. 14. *If I testifie of my selfe, my testimonie is true.* *Ans.* Consider Christs testimonie two wayes: 1. As the testimonie of a singular man, and thus considering himselfe as a meere man, he yeilds to the Jewes, that his testimonie were unfit, and not sufficient in his owne cause, because by the law, out of the mouth of two or three witnesses euery word must stand: but, 2. Consider him as a diuine person, comming from heauen, and hauing his Father giuing witness with him, thus his testimonie is infallible, not subiect to passion or delusion: And of this the latter place speaketh.

Matth. 10. 8. *Freely yee haue received, freely giue.* Luk. 10. 7. *The workeman is worthy of his wages.* *Ans.* The places speake of the same persons, but not of the same workes; the former of miraculous workes, which are not to be bought and sold for money (the vse of them being onely to forward their ministerie:) the latter, of the function of preaching, and labour in building the Church: equity requires that he that laboureth in the ministry, should receiue recompence for his labour, Gal. 6. 6.

Hos. 13. 9. *God is not the author of euill.* Amos 3. 6. *There is no euill in the citie which the Lord hath not done.* *Ans.* It is not the same euill; but, that the euill of fault, this the euill of punishment.

Prou. 20. 19. *Who can say, my heart is cleane?* Matth. 5. 8. *Blessed are the pure in heart.* *Ans.* 1. A man absolutely considered in himselfe is all impure; so the former place speaketh: but relatively considered in Christ, he is pure; so the latter. 2. No man is pure in

respect of the presence of corruption, but the godly are in respect of the efficacy and rule of it.

10 Mark. 16. 15. *The Apostles must goe out into all the world.* Matth. 10. 5. *They must not goe into the way of the Gentiles.* *Ans.* Distinguish times, and the Scripture will be consonant enough: the former place is meant of preaching after Christs time; the latter, while he was living on earth. Both are true, because the times are diuerse.

11 Ioh. 3. 17. *God sent not the Sonne to iudge the world.* Ioh. 5. 27. *The Father hath giuen all iudgement to the Sonne.* *Ans.* The time of his abasement, at his first comming, when he came not to iudge, but to be iudged, must be distinguished from his second comming in glory and maiestie, to iudge the quicke and the dead: of this the latter.

12 Exod. 20. 15. *Thou shalt not steale:* chap. 11. 2. *Robbe or spoyle Egypt.* *Ans.* A speciall commandement of God neuer opposeth a generall, but is onely an exception from it. So of *Abrahams* men-tall slaying of his sonne. If a man of himselfe should steale or kill, it is sinne; but if God bid, it is not.

13 Malac. 3. 6. *I am the Lord, I change not:* yet it seemes he is change-able. Ier. 18. 7. *Ans.* The Scripture speakes not in the same respect: God changeth not in himselfe, but in respect of vs: hee is changed (as the schooles speake) *non affectiue*, sed *effectiue*, in respect of his work, not of his affection: for so there is no variable-nes or shadow of change in him.

14 Psal. 18. 20. *Iudge mee according to my righteousness.* Psal. 143. 2. *Enter not into iudgement with thy seruant.* *Ans.* There is a two-fold righteousness, one of the cause, another of the person: by this latter he will not be iustified by himselfe, but in the other he desires to be iustified: his cause was good, there was no such thing as they laid to his charge. If *Iob* would dispute with God, his owne cloathes would make him vncleane: but when he dealeth with his calumnious friends, he saith, *I will neuer let goe mine innocencie till I die.*

15 Luk. 1. 33. --- *of his Kingdome there shall be no ende.* 1. Cor. 15. 24. *He shall deliuer vp the Kingdome to his Father.* *Ans.* Luke speaketh of Christs Kingdome in respect of it selfe, the Apostle in respect of the administration of it. In the former respect it shall neuer be abolished, Christ shall alwaies haue a people to rule, alwaies a Lordship and Headship; but he shall giue vp his Kingdome in re-

spect of the manner and meanes of administering it, he shall not rule as now he doth, by Magistrates, Ministers, the Word, Sacraments, and other ordinances.

Isa. 64. 6. *All our righteousnesses are as filthy ragges.* Ephes. 5. 27. *The Church is called glorious, not having spot or wrinkle, or any such thing, but holy and without blemish.* Both are true: the Prophet speakes of the Church militant, the Apostle of the Church triumphant.

16

Act. 15. 10. Circumcision, and such like rites, are called heavy yokes, which neither the Apostles nor their Fathers were able to beare. 1. Ioh. 5. 3. *To them that love God, his commandments are not greivous; and his yoke is an easie yoke,* Matth. 11. 30. *Ans.* They were intolerable in respect of the rigor wherein Moses propounded them, to be fulfilled: but not in respect of imputation (of Christs righteousness,) inchoation (of inherent righteousness,) and acceptation, God accepting the will and faith, for the deed: Christ stood between those heavy burdens and vs, and carried away the curse of the law.

17

Act. 15. 27. *Circumcision is abrogated: yet Paul circumcised Timothee,* chap. 16. v. 3. *Ans.* True, it was taken away as a Sacrament, but it was not yet honourably buried, and therefore it remained onely as a ceremonie.

18

Matth. 9. 6. *The Sonne of man hath power to forgive sinnes.* Luk. 23. 34. *Father forgive them, they know not what they doe: why prayes he thus to his Father, if himselfe might forgive them?* *Ans.* Though all the Persons in Trinitie forgive sinnes, yet not in the same manner: the Father bestowes, the Sonne merits, the holy Ghost sealeth vp and applyeth remission of sinnes.

19

Ioh. 10. 29. *None of my sheep, no elect shall perish, none shall plucke them out of my hands.* Judas was elected, Matth. 10. 4. and yet perished, *was the Sonne of perdition;* Ioh. 17. 12. *Ans.* Election is twofold, either to life eternall, whereof Iohn speaketh, chap. 10. 29. and so Judas was not elected: or to the office of Apostleship, and from this he fell.

20

Ioh. 1. 8. *He was not that light.* Ioh. 5. 35. *He was a burning and a shining light.* *Ans.* It speakes not of the same light: Iohn Baptist was not the Sonne of righteousness, the Messias, that light that brought light in the world; but he was a light, and gaue a notable testimonie to that light.

21

Mic. 5. 2. *Bethlehem was little among the thousands of Iudah.* Matth.

22

2. 6. *Thou art not the least.* *Ans.* The Prophet speakes of it as it was in his time, in it selfe, as it was of a little circuit and compasse: but the Euangelist, as it brought forth Christ the Sonne of God, the Messiah: in this respect it was great, which in it selfe was but of small estimate.

23

Gen. 2. 18. *God said, It is not good for man to be alone. Paul saith, It is good for a man not to touch a woman, 1. Cor. 7. 1.* *Ans.* God speaketh so, 1. *ratione medij*, because of propagation: 2. *remedij*, to auoid fornication, and wandring lusts: 3. *mysterij*, because marriage should be a type of the vnion between Christ and the Church: 4. & *admirorij*, because man wanted a fit helper. But the Apostle speakes not simply, but comparatiuely; it is not so good as not to touch a woman: or it is good, that is, commodious in these times of persecution, when all the world raged against Christians, not to touch a woman; it is not fit to haue the burthen of a family in such times. Againe, he speakes of such as himselfe is, such as haue the gift of continencie.

24

Ioh. 10. 27. *Reach hither thy finger, and thy hand, and thrust it into my side:* yet, ver. 17. he saith to *Marie, Touch me not.* Why so? *Ans.* Because *Thomas* must belecue, and haue his faith helped, who professed he would not belecue, vnlesse he might touch him: but *Marie* beleueed, and did not neede this indulgence, shee would hold him with her, and haue the comfort of his bodily presence.

5

Rom. 14. 9. --- *that hee might bee the Lord of the dead and liuing.* Matth. 22. 32. *God is not the God of the dead, but of the liuing.* Can God bee the God of the dead, and not the God of the dead? *Ans.* Christ speakes not simply as the Apostle doth, but in the sense of the Sadduces, and by an *hypothesis* of their surmise: as if he should say, God is not the God of such dead, as you surmise shall neuer rise againe: but because they are indeede to rise againe, God is their God.

Rule. 2.

Another rule to be obserued in reading, to get the true sense of Scripture, is this: If any place seeme to vphold sinne directly, it must be expounded by a figure; as, 1. King. 18. 27. *Cry aloud, for hee is a God, either asleepe, or in a iourney, or pursuing his enemies.* Here is a manifest *Ironie*. Matth. 26. 45. when Christ tooke his Disciples asleepe the second time, after he had commaunded them to watch, he saith, *Sleepe on;* which was a sharpe reprehension of their dulnesse. The like may be said of these places, Iudg. 10. 14.

1. King.

1. King. 22. 15. Eccles. 11. 9. Mark. 7. 9.

In all doubtfull places, let vs euer receiue that exposition, which is according to the analogie of faith: Rom. 12. 6. *If any man prophesie*, that is, haue a gift of interpreting, let him interpret according to the *analogie of faith*: so that if the letter of a Scripture crosse the analogie of faith, that is, agree not with the summe of the doctrine of faith, contained in the Decalogue, Creed, and Lords prayer, it must be vnderstood by a figure. As for example: Where the text saith, *This is my body*; seeing the literall sense fighteth with the Article of faith, by which we beleeue that Christ is ascended into heauen, and sitteth at the right hand of God, till he returne to iudge the quicke and the dead, it must be vnderstood in the figure, vsuall to Sacraments, by which the thing signified is put for the signe: and contrariwise. So, Luke. 7. 47. *Many sinnes were forgiven her, for shee loued much*: to gather hence merit of remission for our workes of charity, with the Papists, is against the ground of faith, by which we beleeue remission of sinnes, which is directly opposite to merit.

Rule. 3.

Great diligence must be vsed to discerne the right scope of the place doubted of; which beeing neglected, makes way to manifold errors. See an instance: The good Samaritan shewed mercie to the man that fell among theeues, and was left halfe dead, and wounded. Now to gather hence, with the Papists, that men are but halfe dead in sinne, and beeing a little holpen by grace, are able to worke out their saluation, is to misse the cushion, and wander beyond, and beside the scope of the place; which is, to shew who is our neighbour, and what charity binds vs to, and not what we can doe of our selues. Besides, beeing a parable, it prooues nothing besides the maine scope. Else one might hence prooue, that of all men Priests and Leuites are most vnmercifull, and that there is chance.

Rule. 4.

If a doubt rise out of a promise or threat, know that they are all conditionall, although the condition be not expressed. *Yet fortie dayes, and Ninine shall be destroyed*; with a secret condition, except *Ninine repent*. So a promise of long life is made to the godly, and yet they often die young: therefore a secret condition must be vnderstood, thus, vnlesse God see it better for them to take them away young from the euill to come. Isa. 38. 1. *Set thy house in order, for thou shalt die, and not liue*: yet Hezekiah liued fifteene yeares afterward: therefore there must be vnderstood the condi-

Rule. 5.

tion of Gods will, which was concealed. Gen. 20. 3. *God said to Abimelech, Thou shalt die for the woman*, yet he died not: the exception was, *Unlesse thou restore her*. See this rule at large in Ezek. 33. 13. 14.

Rule. 6.

Neither sticke too fast to the letter, nor yet insist too much in allegory or metaphors. The Jewes greatly sinned in the first, and are yet held from their conuersion by this plot of the deuill. For as the multitude of them in the Prophets time, while the Ceremoniall law stood in force, stucke to the outward ceremony and letter, and offred sacrifices and beasts, and did such things as were commaunded, but went no further; they washed the outside, but not the inside; they offred the blood of beasts, but rose not so high as the blood of Christ; they killed the bullockes and sheep, but not their sinnes, nor tooke notice of that mortification of corruption, which these would haue put them in minde of: So at this day, reading the propheties of Christs spirituall kingdome, set out vnder the types of most flourishing temporall kingdomes, they sticke in the letter and loose the sense, denying the *Messiah* to be come, because they see not that flourishing estate and temporall happinesse, which they grossely and carnally imagine.

This was the iudgement of God vpon *Origen*, who was in such extremities in both these, that although his wit serued him to turne all the Scripture almost into allegories, yet he stood most absurdly to the very letter: as in that of Matth. 19. 12. *Some haue made themselves chaste for the kingdome of heauen*: he foolishly interpreted the place, and made himselfe be made chaste by men, not discerning Christs distinction, who speakes of three sorts of Eunuchs, some so borne, some violently cut and made so by men, some voluntarily by repressing their lusts, abstinence, temperance, &c. this last he confounded with the former. And hee might aswell haue pluckt out one of his eyes, because Christ saith, *It is better to goe into heauen with one eye, &c.*

So on the contrary, many heretikes haue defended their heresies onely by translating of Scriptures into allegories. The Apostle speakes of such as denying the resurrection of the body, turne all the testimonies of the resurrection into an allegorie, meaning thereby onely the spirituall resurrection of the soule from sinne. Of which sort was *Hymeneus* and *Philetus*, who destroyed the faith of certaine, saying *the resurrection was past al-*

Euseb. ecclef.
hist. lib. 6. cap. 3.

readis,

readie, 2. Tim. 2. v. 17. And of this sort are the *Familists* at this day.

The Papists denying the marriage of Ministers, hearing the Apostle say, that a *Bishop must be the husband of one wife*, turne it into an allegorie (I had like to haue said, a iest :) He must, they say, be the Bishop of one Bishopricke; as though his children must not be gouerned in his owne house, which is plainly distinguished from his Diocesse, 1. Tim. 3. 4. 5. Thus they defend the sacrifice of the Masse, by Gen. 14. 18. where it is said, that *Melchisedec brought forth bread and wine to Abraham, and hee was the Priest of the high God*: with them this must needs signifie, that the Priest offers Christ to God, for the sinnes of quicke and dead.

Rule. 7.

In euery small diuersity and difference in numbers, which are historically mentioned, we must not suspect error in the Scripture, but our owne ignorance. Aēt. 7. 14. *All the soules which came with Iacob into Egypt, were seuentie fine*: but in Gen. 46. 27. they were *seuentie soules*. Here are five ods. Some say, *Luke* follows the translation of the *Septuagint*, which was famous and of great authority, and would not bring his history in disgrace for so small a difference. I doubt not but *Luke*, and *Steuens*, and *Moses* agreed. Mr. *Iunius* thinks that *Steuens* mentioneth the foure wiues of *Iacob*, and his two sonnes, *Er* and *Onan* that were dead, excluding *Iacob* himselfe; but they came not into Egypt. *Caluin* and *Beza* thinke there was some error in the writers: which is not vnprobable, seeing in writing the Greeke, the word *πέντε*, signifying *five* (beeing in the margent) might easily creepe into the text for *πάντες*, which signifieth *all*. And thus both *Moses*, and *Steuens*, and *Luke* may be reconciled, who both likely wrote seenty.

But howsoeuer, according to our rule, the Spirit of God often in setting downe numbers, useth the figure *Synecdoche*, a part for the whole, and in a diuers respect putteth downe a greater or lesse number. As for example: 1. King. 9. 28. *Salomon sent his seruants, who tooke from Ophir 420. talents of gold*: 2. Chron. 8. 30. *he tooke thence 450. talents of gold*. Here is 30. talents ods. *Answ.* They receiued of King *Hiram* 450. which they brought to *Salomon*, partly in substance, as the 420. partly in account, much beeing spent about the charge of the nauie, euen the 30. talents. 1. Sam. 13. 1. *Saul raigned two yeares ouer Israel*: whereas he raigned forty yeares, Aēt. 13. 21. *Answ.* He raigned two yeares well, *de iure*.

law-

lawfully: but beeing reiectcd from beeing King, the other are not numbred. *Iunius* vpon this place prooues this interpretation by foure arguments.

Matth. 17. 1. *Christ tooke Peter and Iohn the sixt day after*: Luk. 9. 22. *eight dayes after*. *Answe*. Both are true in a diuerse respect: *Matth* accounts onely the intermediall dayes, not the two extreame peeces; *Luke* accounts them all. Sometimes some numbers are cut off for breuity, and to make the number runne more full and round: as in Iudg. 20. 46. *of the Beniamites were slaine five and twentie thousand*; here wants an hundreth, as appeares v. 35. for the foresaid reason. 2. King. 15. 33. *Iotham was 25. yeares old when hee beganne to raigne, and he reigned 16. yeares in Ierusalem*: yet it is said in the 30. verse, *in the twentieth yeare of Iotham the son of Vzziah*. *Answe*. The former text speakes of the yeares that *Iotham* reigned for himselfe: but he had reigned 20. yeares in his fathers time, beeing stricke with leprosie for meddling with the Priests office; and all the yeares he raigned in his fathers life time are counted to his fathers raigne; for he was not Rex for that time, but *prorex*.

The like rule also we must obserue in diuersities of names and places, if we would not sticke in the sand. As in this example: Matth. 27. 9. *It was fulfilled which was spoken by the Prophet Ieremy*: whereas it was spoken by *Zacharie*, c. 11. 13. and not by *Ieremie*. Many learned men trouble themselves more then needs in reconciling this place. 1. Some say, that *S. Matthew* ioynes together both one place in *Ieremie*, c. 18. 1. 2. 3. of the potter, and this of *Zacharie*, 11. 13. But there is little or no agreement betweene them. 2. Some say, that it is not in *Ieremies* writings that are Canonically, but in some Apocryphall writings of *Ieremy*, which the Iewes had, and which *Chrysostome* confesseth he saw wherein these words were. But it is not likely, that the holy Euangelist would leaue a Cononicall text, and cite an Apocryphall; or giue such credit to that, or seeke to build our faith vpon it. And by our rule that booke should be Canonically. 3. Some say, that *Matthew* forgot, and for *Zacharie* put downe *Ieremie*: but with more forgetfulnesse, that holy men writ as they were moued by Gods Spirit. This error *Erasmus* takes hold of, from *Augustine*, who in his third booke concerning the consent of the Euangelists, chap. 7. defendeth and excuseth this error. 4. Some thinke it the error of heedlesse writers, who might easily erre: but all the

oldest copies, and the most ancient Fathers haue the name of *Jeremie*. 5. Some say, that *Zachariah* beeing instructed and trained vp with *Jeremy*, did deliuer it by tradition from *Jeremy*, and so *Jeremy* spoke it by *Zachariah*: which might be true, because it is said in the text, As was spoken by *Jeremie*, not, written. But 6. the most compendious and likely way of reconciling is this, that *Zachary* and *Jeremy* was the same man, hauing two names, which was very vsuall among the Iewes: as *Gedeon* was called *Ierubaal* and *Ierubesheth*, *Salomon* was called *Iedidiah*, *Iethro* was called *Hobab* and *Reuel*, *Iehoiachim* *Ieconias* and *Coniah*, *Hester* was called *Edissa*, *Simon Peter Cephas* and *Bar-iona*, *Matthew* was called *Leui*, *Ierusalem Iebus* and *Salem*, &c.

These are such rules as not only the learned (who besides these haue the benefit of arts and tongues, the knowledge of phrases, the benefit of disputation, and the like,) but euen the simplest may make good vse of: 1. To vnderstand the Scripture aright, and so discover the subtilty of Satan, and seducers. 2. To conuince error, and let others see their errours, and so gently lead them backe into their way againe. 3. They be great meanes to iustifie the truth, and glorifie God. 4. Practisers of them haue comfort in themselues, that they are louers of the truth, and desire to find it, euen with much labour and industry. 5. The want of this diligence and study of Scripture, is the very cause, that so many stagger and doubt of our religion, & are so indifferent that they cannot tell whether to leane to Papists or Protestants, and so hold doubtfull to their death. Yea, and many goe away and fall off from vs, and depart to Antichrist: which is a iust iudgement of God vpon them, because they were so farre from receiuing the truth in the loue of it, as they would neuer take paines to search into the Scripture, which witnesse of the truth.

WE are now come to speake of the allegation it selfe, and the force of the reason, taken out of Deuter. 6. 16. where the *Israelites* are forbidden to tempt the Lord, as in *Massah*. How they tempted him in *Massah*, is set downe in Exod. 17. 7. beeing in want of water and distresse, they contended with *Moses*, and said, Is the Lord amongst vs? 1. They doubted of his power, and so would trie whether he could giue them water in this their want: for the word *nasah*, properly signifies to make triall; as *Dauid* is said not to haue tried and prooued before to goe in armour, 1. Sam.

17. 39. where the same word is vsed. 2. They doubted of the truth of his promise, not beleeuing him to be amongst them, as he had promised, vnles he would shew them in all hast some signe of his presence, in present supply of their necessitie; and therefore they say, *Is God amongst vs?*

Now marke how aptly and wisely our Lord and Sauour applyeth this place. I. *In his choise*: he is now on the pinnacle, and in a dangerous place, and well knowes that this prohibition was a fitter place to study and meditate on, then those large promises in that most comfortable Psalme. For howsoeuer all Scripture is profitable and diuine, yet some Scriptures fit some persons, and some occasions, better then other. It is a true and comfortable promise, Isa. 1. 18. *Come, let vs reason together, though your sinnes were as redde as scarlet, &c.* But for a man not truely humbled, the threats of the law are fitter to meditate on: neither doth the Lord so inuite the Iewes till they be humbled. It is true, *God beares not sinners*: but such a place is not so fit to be meditated on, and applyed by such as are seriously beaten downe already in the sight and sense of sinne. *Hee that provideth not for his family, is worse then an insidell*: a true and holy speech: but if a couetous man apply it, it hurteth him, he hath other places to study on; as, *Beware of couetousnesse*: and, *couetousnesse which is idolatrie*, is one of the sinnes which *shuts out of heauen*. The holy heart of Christ could equally meditate and apply all Scripture; but by this his choise, he would teach vs to make choise according to occasions. II. *In direct meeting the devils drift*, which was to mooue Christ to vaine confidence, and make tryall whether he was the Sonne of God, or God his Father, by throwing himselfe downe. Comparing this place with the former, hee shewes him, that it giues him no leaue to cast downe himselfe: for this were not to trust God, but to tempt God, as the Iewes did in *Massah*: but I doubt not of my Fathers power, and therefore I need not trie it. I distrust not the truth of his promise, and presence with me, what need I make triall of it? I haue a commandement, which I must not separate from the promise, as thou doest. Thou pretendest a promise, but no promise extends to the breach of any commaundement, but hath his ground and dependance vpon some commaundement or other. Thou wouldst haue me cast my selfe downe, and promisest helpe, but no promise can secure him, that attempteth that wherein hee tempteth God, as this action would.

In the words are, 1. the person that must not tempt, *Thou*: 2. the person that must not be tempted, *The Lord thy God*: 3. the action of tempting, *not tempt*.

I. The person, *Thou*. Some thinke that the pronounce [*Thou*] is to be referred to Satan; and [*the Lord thy God*] to Christ himselfe, as though Christ had said, *Thou shalt not tempt me*. But, 1. It was neuer written, that Sathan should not tempt Christ: if it had, it had been false. 2. It is a negatiue commandement of God, directed to his people, which bindes all persons, at all times, in all places; and not to be restrained to this occasion. 3. Satan was irrecoverably fallen from the Couenant of grace; and so, although Christ was his Lord in respect of his power, yet not his God in respect of the Couenant of grace, which those words haue speciall respect vnto. 4. Satan proceeds to tempt him still, and therefore that is not the meaning. 5. Christ in this humble estate would not manifest himselfe, much lesse call himselfe Lord and God.

II. The person who must not be tempted, *The Lord*: if he bee a Lord, he must be feared, obeyed, honoured, not tempted or provoked. *Thy God*: though he be my God and my Father, I must not presume, I must not abuse my Fathers goodnesse and prouidence where no need is. A loyall subiect will not presume vpon the clemencie of his Prince, to breake his lawes, or a louing child vpon his fathers goodnesse to offend him.

III. The action of *tempting*. To *tempt God*, is to prooue and try God (out of necessitie) what he can doe, or what he will doe, and whether he be so good, so mercifull, so iust, as his word and promise say he is: so, Heb. 3.9. *Your Fathers tempted me, and proued me, and saw my workes*. The mother of this sinne is infidelitie and vnbeleefe, 1. of Gods power, as if his arme were shortened: 2. of his goodnes, as if he were not so carefull of his chosen as he is. For else what need I trie that which I were assured of? The issue of it, or the branches that shoot from this roote, are put forth, 1. In iudgement. 2. In affections. 3. In counsels and actions of life.

I. In iudgement and matter of doctrine, to preferre our owne conceits about the word of God, whereof the Apostle speaketh, Act. 15. 10. *Why tempt yee God, to impose a yoke vpon the Disciples neckes, which neither our Fathers nor we can beare?* as if he should say, Why doe you of the circumcision, vainly swelling and trusting in your own strength, falsly conceiue and teach without warrant, to anger the Lord with, that by the fulfilling of the lawe ye

can attaine saluation, binding vp the power of God to the law as necessarie to saue men thereby? what an intollerable yoake is this, which no man is able to beare? What shall we thinke then of the Papists doctrine, who lay the same yoake vpon mens shoulders? What is their whole religion but a plaine tempting of God, and a prouoking of his anger, while they lay on men the yoake of the Law? This is the sinne of all other heretikes, who like the Pharisees, set the word of God behind their owne inuentions, and properly and directly fight against faith, which leaneth it self wholly vpon the word of God. Faith lookes at Gods constitutions, it suffers not iudgement to arrogate aboue Gods iudgment; it beates downe humane wisdom and reason, and brings the thoughts and reasonings into the obedience of God. It teacheth not impossibilities, as they of the circumcision, and Papists do at this day.

II. In affection: 1. By diffidence and distrust. Psal. 78. 18. *They tempted God in their hearts, in requiring meat for their lust.* Here were many sinnes in one: 1. a murmuring and grudging at their present estate: 2. a tempting of Gods power, *Can God prepare a table in the wildernesse?* v. 19. 3. a denyall of his presence; If God were amongst vs, he would prepare vs a table: 4. making hast, and appointing of time, and place, and the manner of helping them; hee must now, *in the wildernesse* set vp a table: 5. wantonnesse, hauing sufficient and necessarie Mannah and water, by an immediate hand of God, they must haue meat for their lust. 2. By curiositie, when men vainely desire extraordinarie things, and neglect ordinarie, and must haue such signes as they list, either out of meere curiosity, as *Herod* would haue a signe onely to please himselfe in some rare sight; or in pretence of confirming them in the truth, as the Iewes, when Christ had sufficiently confirmed his heavenly doctrine with powerfull miracles, they reiected this, and *must haue a miracle from heauen*, Matth. 16. 1.

Quest. Is it not lawfull to aske a signe? did not *Gedeon*, Iudg. 6. 17. and *Hezekiah* aske a signe, and *Moses*, and it was graunted? *Answ.* Yes, it is lawfull in foure cases. 1. When God offers a signe, we may require and aske it, as he offered one to *Hezekiah*: and not to require it is a sinne, as in *Abaz*, who when the Lord bade him aske a signe, he saith, *hee will not aske a signe, nor tempt the Lord*, Isa. 7. 11. But he tempted the Lord now not in tempting him, and *grieved him much*, v. 12.

2. When

2. When an extraordinary calling and function is laid vpon a man, he considering his owne weakenesse, and the many oppositions which he shall meet withall in the execution of it, may for the confirming of his faith, demaund a signe: and this was *Gedeons* case, who of a poore man of the smallest tribe of Israel, was extraordinarily called to be a Iudge and Ruler. Or when such an extraordinary worke or calling is to bee made manifest to the world to be from God, for the better prospering of Gods worke, a man may desire a signe, as did *Moses* *Exod* 4. and *Elijah*.

3. When God giues an extraordinary promise to his seruants, of effecting something aboue all they can see or expect, he pleaseth to condescend to their weaknes, and for confirming of their faith he heares them asking a signe: as *Hezekiah* beeing extraordinarily restored, seeing 1. his owne extreame weakenesse; and 2. the word of God passed, *Set thy house in order, for thou shalt not live but die*, required a signe: and God afforded him an extraordinary one. The Virgin *Mary* had such an extraordinarie promise as neuer was, to be a mother without the knowledge of man; she asked how that could be: God gaue her a signe, saying, *Thy cousin Elizabeth hath conceived, and shall beare a sonne, and so shalt thou.*

4. When an extraordinary testimony to a new forme of doctrine is requisite, extraordinary signes may be required. As for example: The Gospell at the first publishing of it, was ioyned with the abolishment of all the ceremoniall law, and all the ordinances of *Moses*, and bringing in a new religion (in respect of the manner) through the world, against which both Iewes and Gentiles could not but be deadly enemies. Now the Apostles did desire and obtaine the power of working many signes and wonders, of healing, killing, raising the dead, commanding deuils, and the like.

But to aske a signe out of these cases, is a prouoking and tempting of God: as 1. out of diffidence or malice, as the *Iewes* bade *Christ* come downe from the crosse, and they would beleue him, assuring themselues he was neuer able to doe that. 2. For curiosity and delight; as *Herod* desired to see some meruaile; or for satisfying our lust, as *Israel*. 3. For our owne private ends, not aiming directly at Gods glory, and deniall of our selues; as the *Iewes* followed *Christ* not for his miracles but for their belly, and the bread: and the Virgin *Mary* herein failed, requiring a miracle of *Christ*,

rather

rather for a preuention of scandall for the want of wine, then the manifesting of Christs glory; for which Christ checked her: for it was a priuate and light respect, to which miracles must not be commaunded, Ioh. 2. 4. 4. for confirming of that doctrine and authority, which is sufficiently confirmed already: Ioh. 2. 18. *Shew vs a signe, why thou doest these things*, why thou whippest out buyers and sellers out of the Temple. He shewes them none, they tempt God herein; was not the whipping of them out, and the authority he had shewen, signe enough of his diuine authority? did not he solely and alone ouerthrow and turne out a number of them without resistance? did not he by his word challenge the Temple to be his Fathers house, and himselfe the Sonne of God? Hauing thus confirmed his authoriry by this signe, he would shew them no other.

Thus the Papists as a Pharisaicall seede tempt God, looking for more miracles to confirme the same doctrine, which Christ and his Apostles haue sufficiently confirmed by many and powerfull miracles. When they prooue that wee teach another doctrine, we will shew them other miracles.

III. To tempt God in action, is thus: 1. To enter vpon any thing without a calling: for that is to step out of our way, when we doe that which we haue neither word nor promise for: this is in the text. 2. To walke in a course of sinne, and liue in our wickednes, especially when the Lord by blessings moueth vs to repentance. Malach. 3. 15. *They that worke wickednes be set up*: who be they? in the next words the Prophet sheweth, saying, *They that tempt God are deliuered*. So as all wicked persons are tempters of God. 3. To presume vpon extraordinary meanes, when ordinary meanes may be had: thus the 3. worthies of *Dauid* tempted God, that went for water in danger of their liues, whereas they might haue had it nearer in safety, 2. Sam. 23. 15. but when they brought it to him, he considered how they had sinned to satisfie his sinnefull desire, and would not drinke it. And this is the tempting of God, intended in this place, to flie downe refusing the staires. 4. To runne into places, or occasions of danger, in soule or body, is to tempt God; as to runne into wicked company, or exercises. *Peter*, notwithstanding Christ foretold him of his weaknes, yet trusted of his owne strength, and went into *Caiaphas* his hall, and seeking the tempter found him, and himselfe too weak for him.

Our Sauour would here teach vs what a dangerous sinne it is to tempt the Lord, it beeing so absolutely forbidden the people of God, not onely in the olde Testament, but in the newe. 1. Cor. 10. 9. *Neither let vs tempt Christ, as some of them also tempted him.*

For 1. It is a plaine contempt of the Lord in his prouidence and constitutions, when a man either neglecteth the meanes, which God hath appointed to bring forward his purposes, or betaketh himselfe to such meanes as God hath not appointed. 2. It is a manifest argument of infidelity, and hardnes of heart. When a friend promiseth mee to doe me good at my need, or to stand by mee in time of danger, I will feigne a need or danger, to trie whether he will be as good as his word or no; what doth this but imply a suspicion in me, that my friend will not be as good as his word, therefore I will trie him before I need him? And thus he deales, that will needlessly tempt God. 3. No relation betweene God and vs may encourage vs to tempt him. He is *our Lord*, a strong God: *doe wee prouoke the Lord? are wee stronger then hee?* 1. Cor. 10. 22. Let not the Princes of the Philistims dally with *Sampson*, for he is strong and will reuenge himselfe by pulling the house ouer their heads: the Lord is strong and mighty, *Sampsons* strength was but weaknes to him, therefore let not vs tempt him, least we goe away with the worse, as the Philistims did. He is *our God*, *euē a consuming fire*, Heb. 12. 29. it is no safe dallying with fire. He is *our father*, therefore we must feare him as *Isaac* knowes *Isaac* is his father, yet is afraid to goe to him disguised, *least* (said he) *I seeme to my father to dally or mocke.* 4. The greatnes of this sinne will appeare in the greatnes of his punishment. It cost good *Iesiah* his life, 2. King. 23. 29. He would trie what he could doe against *Pharaoh Necho*, when he was admonished of the Lord, not to goe against him. For this sinne the Lord sware that not one of the Israelites about 20. yeares old should enter into Canaan. It cost the liues of 600000. men, besides women, who for tempting God, were destroyed of the destroyer, 1. Cor. 10. 9. Good *Zacharie* for not beleeuing the Angell, which came with tidings of a sonne, was stricke dumb for requiring a signe. Euē the best, if they tempt God, shall not carrie it cleare away.

Obiect. Psal. 34. 8. *Taste, and see how good the Lord is: and, Rom. 12. 2. proue what that good and acceptable will of God is. Answ.* There is a twofold knowledge of Gods goodnes: 1. *speculative*, by

Reasons. 1.

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Use. 1.

which we know God to be good in himselfe and to vs: 2. experimentall, in something not reuealed. The places alleadged speake of the former, onely this latter is a tempting of God.

This serues to discouer vnto vs, our sayling against this doctrine, and that euery of vs cannot so easily put off this sinne as we thinke for.

1. Is it not ordinary amongst vs, that read the word, and of Gods power therein? we heare his promises, we taste by experience how good and bountifull God is, and yet in any strait, in euery danger, we can be ready to tempt him as in *Massah*, saying in our hearts, Is God with mee? doth God regard mee? am I not cleane cast out of sight? can I euer be holpen, and swimme out of this distresse? Thus the vnbeleefe of our hearts is ready to make God a liar. When there was a maruellous great famine in *Samaritah*, and *Elisha* said, *To morrow at this time two measures of barely shall bee at a shekel, and a measure of fine flower at a shekel:* a Prince answered, *If the Lord would make windowes in heauen, could it bee so?* hee answered, *Thine eyes shall see it, but thou shalt not eate of it.* And hee was troden in peeces in the gate for his vnbeleefe. 2. King. 7. ver. 19.

2. How generally are we in loue with our sinnes, which our of *Malachi*, we haue shewed to be a tempting of God? God hath powred abundant mercies vpon vs the people of England, yet we goe on to prouoke and tempt him; the more his mercies, the more our sinnes: how can this abusing of goodnes but heap vp wrath against our selues. Can there bee a greater tempting of God in his iustice, then to goe on and trade in sinne without repentance, presuming that God will not punish vs? What a number of notorious wicked persons are resolved to adde drunkennesse to thirst, and sinne to sinne, and yet at last meane to be saved?

3. How hardly can we be kept from wicked companies and occasions? Though we be warned by Christs voice speaking in the word, as *Peter* was, yet we thrust into *Cainphas* his hall, and the Players hall, which is the deuills schoole, and will not auoide occasions, till the ende of sinne bring sorrow and bitternesse incurable. How easily doe men loose the watch ouer themselves, against their owne resolutions, and the motions of Gods word and Spirit? when they might redeeme their precious time, gained from their speciall calling to the generall, in reading, meditating, prai-

er, &c. presently the deuill thrusts them out of both callings, to gaming, drinking, or bowling, or such vnprofitable exercises. Oh when God layes you on your death-bed, this one sorrow (if God euer giue you sense of your estate) will be ready to sinke you; that you haue loosely and vnfruitfully parted with your time, and now you cannot buy an afterwoone to bewaile the losse of many in, with all your substance.

4. How prone are we to venture and rush vpon any thing without a calling, or without a warrant? as when men cast themselves into vnneccessary dangers, hoping that God will deliuer them. Many runne on an head into vnlawfull contracts, without care of any word to guide them. Others strike the hand, and vndoe themselves by suretiship. Others cast off profitable callings, and betake themselves to vnprofitable and hurtfull; as vsurers, and their bawds; and keepers of smoake-shops. And some will runne vpon ropes for praise or profit. In all this men are out of their way, and in a course of tempting God. Would a man cast himselfe into the sea, in hope he should neuer be drowned; or on a perswasion hee should neuer be burnt, cast himselfe into the fire? Wee hauing stayres, are prone to leape downe: Christ our Lord would not do so.

5. How common a thing is it both in matters of soule and bodie, to seuer the meanes from the ende, which is a plaine tempting of God, as our Sauour here calleth it? Euery man hopes to goe to heauen, but neuer seekes the way. What a number will be saued by miracle? for meanes they will vse none: faith, repentance, knowledge, mortification, sanctification, they are strangers, yea enemies vnto. God fedde the Iewes miraculously in the wilderness, not in Canaan, not in Egypt where meanes were. Christ fed many people by miracle in the wilderness, but beeing neere the city, *he bought bread*, Ioh. 4. 8. God will neuer feed thee with the heavenly Mannah by miracle, where the meanes are to be had, but are neglected.

How many will either be saued as the theefe was on the crosse, or they will neuer be saued? they make their saluation but an houres worke, and make as short a matter of it as *Balaam*, who would but *die the death of the righteous*. What a tempting of God is this, as if a man would adde his oath vnto Gods, that he shall *neuer enter into his rest*? Christ hath sufficiently set forth his diuine power by that example of him on the crosse; he need not, nor will

I.

not doe it againe, in sauing thee by miracle. It is a better argument, Christ saued the theeſe at the laſt houre on the croſſe, therefore he will not ſo ſaue me, then otherwiſe. What a common ſin is it to neglect the meanes, and deſpiſe the word, as a weake and ſilly meanes, as the Preachers be ſilly men? Oh, if we had greater meanes, ſome man from the dead, or ſome Angel from heauen, or ſome miracles, we could be better perſwaded. A great tempting of God: as though his wiſedome had failed in appointing ſufficient meanes for the faith of his people. Chriſt reprooued this infidelitie, Ioh. 4. 48. *Except ye ſee ſignes and wonders, ye will not beleue.* Notably Luther: *If God ſhould offer me a viſion, I would reſuſe it, I am ſo confirmed in the truth of the word.* How commonly doe men ſtand out the threats of the word, plainly denounced againſt their ſinne, euen in their owne conſciences; which is nothing but to tempt God, and try whether he will be ſo iuſt and ſtriſt?

II.

In the things of this life men tempt God many wayes.

1. Idle perſons are tempters of God, that for working might releue themſelues and theirs, but they will not, and yet hope to liue: whoſe preſumptuous tempting of him, God reuengeth either by giuing them ouer to ſtealing, and ſo they fall into the Magiſtrates hand, or he hardens mens hearts againſt them, that they finde not that good in an idle and wandring life which they expected. Theſe muſt haue water out of a rocke, and be extraordinarily fed, thruſting themſelues out of the ordinary courſe which God hath put all fleſh vnder: *viz. By the ſweat of thy browes, thou ſhalt get thy bread.* 2. The omitting of any ordinarie meanes of our good, or ouer-prizing of any meanes, is a tempting of God to take them from vs, and a reuenging of the abuſe. Hezekiah, though the Lord ſay he ſhall liue 15. yeares, muſt not omit meanes, but take drie figges, and lay to the apoſtem. *Aſa* muſt not truſt to Phyſicke: for then he ſhall neuer come off his bedde. 3. In our tryalls when wee murmure, grudge, make haſt, or uſe vnlawfull meanes, we tempt God, and incurre this great ſinne. So as none of vs can waſh our hands of it, but it will ſticke with vs: and we had need daily to repent of it, becauſe it daily thruſts vs vnder the diſpleaſure of God.

Uſe. 1.

Labour we to nourish our confidence of Gods power and mercy, which is an oppoſite vnto this ſinne, and ſtrive againſt it. *Queſt.* By what meanes? *Anſw.* By obſeruing theſe rules: 1. See that in euery thing, thou haſt Gods word and warrant for that thou do-

est: say not, I hope I may doe this or that; but I know I may do it. If thou hast a word, thou maiest be bold without tempting God: that is the ground of faith, and tempting of God is from infidelitie. Act. 27. 34. when *Paul* was in extreame perill, he tells the mariners, they should come safe to land. Why, what was his ground? even a speciall word; the *Angell of God* told him that night, that none should perish.

2. Walke with God as *Enoch*, prouoke him not by sinne, then maiest thou pray vnto God, and secure thy selfe vnder his wing in danger without tempting him. So long as a man hath a good conscience with *Paul*, and an vpriight heart with *Hezekiah*, he may be bold with God, and reioyce in himselfe, and assure himselfe that Gods power and iustice is his; he will not sinke in trouble, nor say, *Is God with me?*

3. Vse the meanes conscionably, which God hath appointed for the attaining of good ends. *Paul* had a word, that they should all come safe to land; yet they must not cast themselues into the sea, nor goe out of the ship. Neuer did any promise of God make the godly careless in the meanes. *Daniel* had a promise of returne out of Babylon after 70. yeares, and knew they should returne: and turning the booke, and finding the time expired, he vseth the meanes, and is diligent with *fasting and prayer*, that God would accomplish his word, Dan. 9. 2. *Iacob* had a promise of God, that he should returne into his countrey, he knew all the deuills in hell could not hinder the promise; yet seeing his brother *Esaus* wrath was a stoppe or barre, he vseth meanes to remooue this let; hee goes to God, and wrestles with him by prayer, then he sends his presents, and orders his droues with all the wisdom he could; and by this means preuented the danger. Christ himselfe hauing staires will vse them. Remember for spirituall life and naturall, he must eate that would liue: for spirituall warre and temporall, he must carrie his weapons that would ouercome: for earthly and heavenly haruest, he that would reape must sowe. The sicke needes the Physitian. In our earthly or heavenly trauell, let vs with *Iacob* preuent whatsoeuer lets would hinder vs from our country, or the end of our way.

4. Whether thou seest meanes or no, subiect thy will to Gods in all things. *If he kill thee, yet trust in him still.* *David* in the want of meanes of comfort, said, *Behold, here am I, let the Lord doe whatsoeuer is good in his eyes.* The three children seeing no meanes of e-

escape, answered the King thus, *Our God is able to deliver us; and if he will not, yet wee will not worship thy image: we are sure of his presence, either for the preservation of our bodies, or the saluation of our soules.*

VERS. 8. *Again, the deuill tooke him vp into an exceeding high mountaine, and shewed him all the Kingdomes of the world, and the glorie of them:*

9. *And said vnto him, All these will I giue thee, if thou wilt fall downe, and worship mee.*

NOW are we come by Gods assistance, to the third and last Temptation of our Lord and Sauour, which at this time hee sustained, and powerfully vanquished. For although our Sauour had twice repelled his violence already, yet notwithstanding Satan continues his assault. [*Again,*]

Doctr.

Whence we may note, the importunitie of Satan against Christ and his members, in temptation to sinne. That he is restless here-in against Christ, appeares in that hee dares set vpon him here againe, and againe, and the third time, euen so long as he hath any leaue giuen him. And after this our Lord himselfe lead not a life exempted and freed from temptation: for, Luk. 4. 13. *Sathan left Christ but for a season.* And for his members, we may see in *Iob*, how many armies of temptations he would haue oppressed him withal: one could not finish his tale of dismall tydings, till another came and ouertooke him; euen as one waue in the sea, ouertakes another. And in *Ioseph*, how did he stirre vp the hatred of his brethren against him? not content with that, they must cast him into a pit; and there he must not rest, but be drawne out either to be slaine, or at least sold to the Midianites: being in *Potiphars* house, how was he euery day tempted by his wanton Mistresse? refusing that folly, how was hee hated of her, and cast into a dungeon by his Master? and there he lay a long time, till the time came that Gods word must be verified for his aduancement.

Reasons.

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1. Because he is eagerly set vpon the destruction of mankind, & therefore will be hardly repulsed: he seeks continually to destroy, and leaues no stone vnturned. 2. He hopes at least by importunitie to preuaile, and by continuance of temptations to break those whome at first hee cannot foyle. Well hee knowes, that instance

and

and multiplying of temptations, may driue euen strong Christians sometimes to be wearie and faint in their minds. And the rather, because he knows the state of Gods children is not alike, but as often in their bodies, so the strength of grace in their soules is sometimes weakened and abated. 3. His policie is oftentimes to make one temptation a preface, and step to another; and a lesser way to a greater. For, 1. considering Christs hunger, it seemes small to make stones bread: 2. but a greater sinne then that, to cast himselfe downe, when there is no need: 3. but the greatest of all, is plaine idolatrie, *Worship me*. 4. If one kind of temptation will not take so well, he turnes to another: as here, If Christ will not distrust, let him presume; if neither, let him be couetous.

To teach vs to beware of securitie, seeing Satan takes not any truce, but as a raging powerfull enemy, desperate and yet hopefull of victorie, will not be repulsed, but assaile vs againe and againe. Yea, though we haue once and againe overcome his temptations, as Christ had done, yet must we stand on our watch still: for he will set afresh vpon vs. And why? 1. This is the Apostles counsell, 1. Pet. 5. 8. because Satan is a continuall enemy, therefore we must bee sober and watch. 2. Where he is cast out, hee seekes re-entry, Matth. 12. 24. 3. Though God of his grace often restraine his malice, it is not to make men secure, but to haue a breathing time to fit themselues better for further triall. 4. Securitie after victorie in temporall war, hath prooued dangerous, and hath lost more then all their valour had wonne; as the *Amalekites* hauing taken a great spoyle of *Dauids*, and burned *Ziglag*, sitting downe to eate & drinke, and make merrie, were suddenly surprized and destroyed by *Dauids* sword. But in the spirituall combat, securitie is much more deadly. 5. It is the wisdom of a wise Pilot in a calme, to expect and provide for a storme, and in a troubled sea, after one great billow to expect another in the necke of it: Euen so, while we are in the troubled sea of this world, it will be our wisdom to looke for one temptation in the necke of another. And seeing it is with vs as with seafaring men, who by much experience haue learned, that in the trouble of the sea, the greatest danger and tossing is towards the hauens, where there is least sea roome: therefore let vs towards our end, in sickenes, and towards death, looke for Sathans strongest assaults, and in the meane time prepare against them. Yea, let vs learne to prepare against all kinds of temptations, as our Saviour here resists all kinds

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Use. 1.

1. Sam. 30. 16.

in these three generall ones, and herein teacheth vs so to doe: for, shall Satan dare to renew so many temptations against our Lord, and will he spare any of his members?

Use. 2.

Here is a ground of comfort for Gods people, who, when temptations come thicke vpon them, are often dismayed as though God had forsaken them, and so grow weary of resistance; yea, and not fieldome they grow into words of impatiency, Neuer were any so molested as they. Good *Dauid* said once, *This is my death*, and, *all men are lyars*, euen all Gods Prophets that, told him he should be King: there was no way but one, he must one day fall by the hand of *Saul*. But be of good comfort, and possesse thy soule with patience: for 1. No temptation takes thee, but *such as befalleth man*, 1. Cor. 10. 13. and the same afflictions are accomplished in thy brethren which are in the world, 1. Pet. 5. 9. 2. Thou hast the naturall Sonne of God most restlesly assailed by the deuil, and pursued with all kindes of temptation, to sanctifie all kinds of temptation to thee. And herein thou art not onely conformable to the Saints of greatest grace, but euen to thy Lord and Head. 3. The more assailed thou art, the surer argument it is thou art not yet in Satans power, but he would winne thee. Thou hast more cause to feare, if all be quiet with thee. When an enemy hath wonne a citie, he assaults and batters it no more, but fortifies it for himselfe. If the strong man haue possession, all is at peace: but if there be any resistance neuer so weake, he hath not wonne all. Therefore resist still, stand thy ground, and faint not, and if thou doest any time faint, desire to resist still, and thou still resistest.

Use. 3.

See here an expresse image of the deuill in wicked men, who are restlesse in their wickednesse: no child so like the father, as they like their father the deuill in this propertie. Their feet runne to euill, and they make hast to blood, Pro. 1. 16. yea, they are so restlesse that they cannot sleepe till they haue done some mischeife, c. 4. v. 16. and the more they be resisted and opposed, the further are they from desisting, but growe more violent, as Satan here. See this restlesse disposition in the wicked Sodomites: they came about the house of *Lot* to abuse the Angels, they cannot sleepe till they haue done their villanny, they are all the night about it: when *Lot* perswades them to desist, they are further off, and more violent; now must *Lot* take heed to himselfe: when the Lord from heauen strikes them small and great with blindness, and resists

them

them, yet they will not giue ouer, but sought the doore still.

The like restlesnes we note in the Iewes, the wicked enemies of Christ, who were so thirstie of his blood, and nothing else could serue them, and no meanes could hinder them, but they consult in their hall how they may apprehend him, they send out in the night to apprehend him; beeing come to catch him, he with a word stricke them all to the ground, yet they goe on: hauing apprehended him, they keep him all night in *Caiaphas* his hall, and at the breake of the day, *Caiaphas* the high Priest, the Elders, Scribes, and Pharises held a solemne Councell to put him to death: And when his gracious words confounded them, and they saw his innocencie shine out, when they heard the Iudge clearing him, and saw him wash his hands from his blood, yet they grew more violent, and called his *blood* vpon *them* and *their children* for euer. Exod. 32. 6. when the Israelites would sacrifice to the golden calfe, they rose vp *early in the morning*. Wee shall euer see wicked men in their wicked courses make more hast, then good speed: and the more opposed, the more violent. *Aaron* durst not resist them. How restlesse was *Indas* till he betrayed his Lord, and earned that *price of blood*, both his Lords and his owne? and how farre was he from desisting, notwithstanding the gracious meanes hee had to hinder him?

There are three speciall things, wherein men doe most expressly imitate Satan, and manifest his image vpon themselues.

1. In incessant malice against God, and his children. Satan was a manslayer from the beginning, and so in the beginning was his sonne *Cain*, who hated his brother, and slew him, *because his workes were good, and his owne euill*, 1. Ioh. 3. 12. Of this progenie were the cursed Iewes that went about to kill Christ, Ioh. 8. and all those that hate and maligne the children of God.

2. In slandering and false accusing: for Satan is called *the accuser of the brethren*, and so are they, 2. Tim. 3. 3. Calumniation is the constitutiue forme of Satan, and the Iewes had an expresse image of it vpon them, Matth. 26. 60. How doe they compass their malice against Christ? thus: they sought false witnesse, and thereby played the deuills: first, they desired to haue two witnesses, but they would not serue; then two more: but they also would not serue (and marke by the way, it seemes they examined them apart:) at last some came that accorded, and vpon their word they condemned Christ. All the while they will seeme to

Reu. 12. 10.

take

take a course of law, iustice, and equity : but all is but a colour. 1. Though, according to their plot, they must put Christ to death vniustly, yet themselues doe not deuise slanders, but only are willing that any should come in and speake against him in somewhat; they will haue two witnesses : it was enough for Magistrates to receiue witness, not to be iudges and accusers themselues. Besides this, they will not deale vnderhand, but haue witnesses, and witnesses that must agree, and they aske him what he answereth to them : and all in publike, to shew that they did not deuise slanders in corners, but dealt as men that would iustifie their proceedings, and stand to their doings. Yet for all these faire and colourable pretences, their plot is to pronounce the sentence of condemnation vpon him.

3. In boldnes and impudency in sinne : no age, nor ours want numbers of examples of wicked persons sold ouer to sinne, who are as naturally carried to wickednes, *as sparkes to flie upwards*, and as busie as bees in contriuing their wicked purposes ; night and day is too little to spend in the confusion of their lusts. As violently are they carried into their riots, drunken matches, adulterous and filthy meetings, murtherous and reuengefull plots, cursed and blasphemous oathes, rotten and poysonfull language, wicked and diabollicall courses, as the swine were hurried by the deuills into the lake. And if deuills were incarnate, and should put on mens shapes, we cannot deuise how they could otherwise carrie themselues more to corrupt humane society, and more to heap vp their owne and others damnation. And let the Magistrates or Minister vse meanes to reclaime, or (if that be hopelesse) to restrain and hinder their malice, Oh they are so farre from giuing vp their courses, as they rage and storme so much the more ; they will not be so wronged, as be at euery mans command ; they did sweare, and will sweare ; they were drunke, and will be drunke ; and to iustifie any thing that they haue wretchedly done, they will repeat it.

And doe we not in all this see the expresse image of the deuill of hell in these earthly deuills, that are as restlesse and vnweariable in mischeife as he, and as farre from laying aside their wickednesse (euen when they cannot compasse it) as he ?

Let vs learne a good lesson from the deuill, and hisimps : they will hardly be repelled from mischeiuous attempts, no not by Christ himselfe ; so we on the contrary must as hardly be driven

from

from good purposes and practises. Which is the rather to be learned, because we haue that within vs, which will make vs easily daunted in good things; as *Peter* himselfe, after he had been long with Christ, was so daunted with the voice of a damosell as he easily forswore his Master. All Satans instance in euill, is to bring vs from instance in good, against whom we must euery way fortifie our selues. *First*, in the subduing of any sinne or corruption, how will nature recoyle? how stirring will Satan be to keep his holds? how many baits and obiects will he present vnto thee? how many feares, and losses, and crosses (as rubs) will he cast in thy way, and all to driue thee from the field against thy sinne? But now is a time to make vse of this doctrine: Are wicked men so constant to the deuill at his instance, and must not I be constant for God at the instance of his blessed Spirit? I will hold out by Gods grace, and if I be foiled once and againe, as the Israelites in a good cause against *Beniamin*, I will renew the battell the third time, I shall at length carrie away the victory: this sinne is one of Satans band, like the captaine, and I will not bee driuen out of the field by such a crauen that will flie, if he be resisted. *Secondly*, the graces of God are as so many precious iewells locked vp in the closet of a godly heart, the deuill is instant to robbe and bereaue vs of these; we must be as hardly perswaded to giue vp these, as to be spoyled of our earthly treasure and riches.

1. Our faith were a sweet morsell to Satan: but we must resist him, stedfast in the faith. *Iob* will hold his faith in spite of the deuill: let him loose his goods, his health, his friends, his children, he will hold his faith, and professe if the Lord kill him too, hee will still trust in his mercie. 2. He would steale away our loue of the Saints, and with it the life of our faith, and therefore he sets before vs many infirmities of theirs, and suspicions of our owne, and some feare from others: but notwithstanding, our delight must be in the Saints that excell in vertue. *Jonathan* will not bee beaten off the loue to *Dauid*, though in all outward respects he had little cause; only because *he saw God was with him*. 3. He layeth siege to our sobriety and temperance, & layeth many baits: but *Ioseph* will not yeild to the many assaults of his *Mistress*. 4. He would make vs weary of prayer, which is our strength; and if God delay, he tells vs he heares vs not, we loose our labour: But wee must wraastle by prayer, as *Iacob*, till we obtaine, and as the woman

of *Canaan*, begge once and againe till Christ heare vs; if he call vs dogges, so as we cannot sit at table, let vs begge the crummes (as whelps) that fall vnder the table. 5. He would make vs weary of our profession, is vncessant in setting the malice of the world vpon vs, yea great ones, multitudes and all: But the Disciples by no whips, mockes, threats, or persecutions could be daunted, but reioyced in them, and went on more chearefully. 6. He would haue vs weary of well doing, and beginning in the Spirit to ende in the flesh: But as *Nehemiah* in building the temple and wall, said to his crafty counsellors, *should such a one as I flie?* so let euery Christian say, Should I loose all my labour, and that crowne of life that is promised to all them that are faithfull to death? No, I will not doe it.

The deuill tooke him vp into an exceeding high mountaine,]

In this third temptation, we are to consider two things: 1. the assault. 2. the repulse. In the assault, two things: 1. the preparation: 2. the dart it selfe. In the preparation, 1. the place. 2. the sight represented. The dart consists of 1. a profer; *All these will I giue thee*: 2. a condition; *If thou wilt fall downe and worshippe mee*: 3. a reason; *for they are mine, and to whomsoever I will, I giue them.*

First of the place: and in it, 1. what place it was: 2. how Christ came thither: 3. why Satan chose that place.

I. The place was the top of an *exceeding high mountaine*. What this mountaine was, we cannot define, and the Scripture beeing silent in it, we may be sure it is no article of faith. Some thinke it was mount *Ararat*, on which the Arke of *Noah* stood in the flood, the highest mountaine in the world. But without all reason: for that was in *Armenia*, another part of the world, *Gen. 8. 4.* And there were a number of great hills round about *Ierusalem* fit enough for this purpose. As. 1. There was mount *Moriah*, where *Abraham* offred to sacrifice his sonne *Isaac*, where *Salomon* built his Temple, and wherein Christ stood in the former temptation. But the text is plaine, he was carried from thence into an higher mountaine by farre. 2. There was mount *Ghion*, where *Zadok* and *Nathan* at *Danids* appointment annointed *Salomon* King: But this was too low. 3. There was a mountaine ouer against *Ierusalem*, called *mons offensionis*, the mountaine of scandall, where *Salomon* in his age (deceiued by outlandish wiues) built an high place for *Chemosh*, and *Molec*, the abominations of the

children

children of *Ammon* and *Moab*, 1. King. 11. 7. which high places (so hard it is to thrust downe superstition once set vp) continued standing 363. yeares, and were destroyed by *Iosiah*. 4. There was mount *Calvary*, where Christ suffered: but that was not so high as this mount spoken of. 5. There was mount *Olivet*, a famous mountaine, about six furlongs from Ierusalem: here *David* wept, flying before his sonne *Absolom*: here Christ often watched, and prayed, and wept ouer Ierusalem: for it was so high as that from the top of it (as *Iosephus* reports) one might discerne all the streets of Ierusalem, and see a farre off to the dead sea. 6. There was mount *Sion*, higher then all these, which was called *the mountaine of the Lord*: for those that haue written concerning this city, know that the foundation of it is among the holy mountaines, and among them all mount *Sion* was farre the highest, and therefore *David* made a fort there, called *the citie of David*. 7. There were besides these, without Ierusalem, mount *Nebo*, from the top of which *Moses* stood and beheld all the land of *Canaan*, and was commaunded to die. This is generally held to be the mount, to which Christ was carried: and so could I thinke, were it not that it was quite without *Palestina*, and not in the land of *Canaan*: for *Moses* onely there did see the good land, but must not enter in to it. 8. There were within *Palestina*, besides these, mount *Bassan*, and mount *Hermon*, very high hills, in comparison of which *Sion* is said to be a little hill, Psal. 42. 6. and 68. 16. Now it is very probable, that this temptation was vpon one of these hills: but we must not be curious to determine where the Scripture doth not. Which soeuer it was, the text saith, it was an *exceeding high one*.

II. How came Christ thither? *Ans.* After the same manner that he was formerly transported vnto the top of the pinnacle, as we haue shewed in the former temptation. 1. The more to humble and abase Christ. 2. To terrifie him, if it might be, to see himielfe so carried and tossed by Satan.

III. Why did Satan make choise of this place? *Ans.* 1. Because it best fitted his temptation, and furthers his purpose: for if he had stood in a valley, and made a show of the world, and the glory of it, it might more easily be discovered to be a delusion and deceit. But here is a braue prospect. 2. He is to promise mountaines and great matters, and therefore brings him to a mountaine, there to view his commodities which he would bar-

*Excelsa promissio
in excelsis.*

ter. 3. Some say, he chose a mountaine in way of imitation of God: or rather we may say in exprobration of him, who in the mount *Nebo* let *Moses* see all *Canaan*: but Satan doth more: 1. *Moses* must goe vp that mount, God carries him not, but the deuill carries Christ. 2. God lets *Moses* see onely the land of *Canaan*, the deuill lets Christ see all the Kingdoms, and glorie of all countries. 3. God will giue a small country, to a country of people to possesse, so long as they giue him his worship, and seruice: but the deuill will giue all the world to Christ alone, if he will but once fall downe and worship him.

Hence note, Satan had Christ in the wildernes, a low and solitary place, he could doe no good vpon him; he raiseth him extraordinarily to the pinnacle of the Temple, and Christ is to good for him there; now he thinkes him not yet high enough, but if he can get him to the top of an exceeding high mountaine, he despaires not but to obtaine his purpose against him. This pollicie of Satan teacheth vs, that,

Doctr.

Those that are in highest places, are in greatest danger of falling. And when he vseth one temptation against a man in the wilderness, in a low and meane estate, he doubles his forces, and secondeth his assaults against a man set aloft, and in the mountaine, as his practise against our Sauiour teacheth. *Saul* while he was in a low and priuate estate, was dutifull and humble; but, beeing raised into the throne of the kingdome, how did Satan preuaile against him till God vtterly reiected him? Nay, *David* himselfe, while he was in the vallie, was holy, full of vowes, prayers, watchfulness, he was meeke and mercifull; but beeing set in the chiefe seat of the kingdome (as it were in the mountaine) how foule, bloody, proud, became he by Satans malice; as in adulterie, murther, and numbring the people was manifest?

Reasons. v.

1. Satan as he thought to haue great aduantage against our Sauiour euen by the place, so he knows that the mountaine, that is, the high places will afford him aduantage against vs: For whereas low estate keeps vs carefull and respectiue of our selues, the mountaine makes vs forgetfull, proud, insolent, voluptuous; as good *Hezekiah* in his sickness could pray, weepe, and be humble enough, but no sooner recovered he his mountaine, but he prides himselfe in his wealth and treasures. *David* confesseth of himselfe, that in his prosperity he said, *he should neuer be moued*, because God had made his mountaine strong, Psal. 30. 7. Thus easily doth

vaine confidence creep on him that sees himselfe stand on a mountaine, though otherwise his heart be according to God. No maruell then, *if ease slay the fooles, and the prosperitie of the foolish destroy them*, Prou. 1. 32. if Satan haue them in the mountaine, he needs no more, their owne state will ouerthrow them.

2. Satan, as he desires men in the mountaine, that is, in high place, to sinne; so he desires that euery sinner were in a mountaine or high place, because as the place it selfe will drawe forth that corruption which is within, so it will hold them in their sinne: For great men commonly are not more licentious then incorrigible; hardly are they reclaimed, and who dares call them to account? And besides, their sinnes are more infectious and scandalous: for all the eies of inferiours are vpon them. A man that stands vpon an high mountaine, is a faire marke, and may be seene of millions at once. So as if in the common-wealth, *Rehoboam* commit idolatry, all *Judah* will doe the like vnder euery green tree; and vnder euery green hill, 1. Kin. 14. 22. In the Church, if the high Priests contemne Christ, the people will buffet him, and spit in his face, Matth. 26. 67. In the familie, if the Fathers eate sowre grapes, the childrens teeth are set on edge. Commonly the proverbs are verified: like Prince, like subiects; like Priest, like people; like mother, like daughter. Nothing can lie on the mountaines, but it easily slideth downe into the vallies.

3. Satan herein directly opposeth God in his course and proceedings: for the Lord aduancing men, and carrying them into these mountaines of the Church, Commonwealth, or Familie, he therefore raiseth them, that they should be greater instruments of his glory, and mans good. Now Satan mightily strives to haue these the greatest instruments of Gods dishonour, and hurt of humane society. Well he knowes, that the punishment of such mens sinnes ceaseth not in their owne persons, but descendeth on the vallies round about them. If *Ahab* make all *Israel* to sinne, all *Israel* shall be scattered as sheep without a shepherd. *Dauid* numbers the people, all his people are plagued: he sins with the sword, and the sword shall neuer depart from his house: good *Iosiah* met with that threatening sowre hundred yeares after. The deuill cannot bring a greater mischeife into the earth, then by throwing downe such as stand in high places of the Church and Commonwealth.

Therefore let prayer be made especially for all in authoritie and

eminencie, 1. Tim. 2. 2. Not onely in respect of the burthen of their calling, and the hazzard and perill of their persons; but especially because of Satans speciall malice against them, and the multitude of their temptations: the place is slippery, and dangerous to fall. How doe we pufte vp our selues, when our small things goe well with vs? How could we be easily carried away with the tickling of vaine glory and pleasure, who scarsetast of them? Of how much strength therefore may these be conceiued in Kings and Princes, who haue a sea in comparison of our drops? Which forbids vs to maruell, when we see the most excellent Kings, *Dauid* and *Salomon*, altogether impotent to withstand the waues of temptation.

Besides, the deuill keepes not onely in the country, but in the court, and his malice against vs, stirreth vp his rage against our cheife Rulers: as when the Deuill had a malice to *Israel*, he set vpon *Dauid* to number the people. Which one consideration should stirre vs daily in our prayers to be mindfull of our Prince and gouernours, that as our prouocations bring temptation vpon them, so our petitions for them may help them through all.

Use. 2.

Such as are in any eminencie or place aboue others, must be so much the more watchfull, and let this meditation be as an antidote to expell the poyson, swelling, and inflammation of pride, that the higher thy hill is, the more is Satans malice and plots against thee. If a man stand vpon the toppe, or any part of mount Sion, that is, be a teacher in the Church, he must know that he is a light set vpon an hill or mountaine, all eies are vpon him; and therefore *Satan* that stood at *Iehoshuahs* right hand, will not be farre from him: let him make right steps to his feet, least he treading awry, many bee turned out of the way. Let such as are eminent in profession aboue others, be more watchfull then others: Satan is more busie with thee, because thou shalt open many mouthes against thy profession, and he will wound many through thy sides, he will make many athamed because of thee, and because of thee he will make Gods enemies to blaspheme, 2. Sam. 12. 14. Thy slippe or fall shall make all *Gath* and *Askelon* ring of all thy profession; for they are all alike, neuer a good one of them all, &c. Such as are carried into the mountaine of earthly prosperitie, must labour for more strength and watchfulnesse, then if they were in a lower estate: else Satan will make this condition as the dead sea, in which no grace can liue. Shew me one (excepting our Lord Iesus) that euer came bet-

ter from the mountaine, that is, was the better man for his prosperitie. Numbers there are that haue come out like gold, brighter and purer out of the fire of affliction; but so dangerous it is to stand vpon this mount, as the Lord once and againe forewarned and charged his owne people, that when they should come into the good land which he had giuen them, then to beware that they waxed not fatte, and forgetfull, and rebellious against him. Wee know that the moone beeing at full is furthest from the Sunne, and commonly fulnesse and abundance withdrawe vs from our Sunne of righteousnesse, whence wee haue all influence of light and grace.

Let this point worke contentment in our hearts, and cause vs to prize a meane and comfortable estate, wishing no mountaines but that holy mountaine of God, where we shall be free from all gun-shot, and safe from all temptation. Here is an holy ambition, to affect and aspire to a kingdome, wherein we shall raigne as Kings. In the meane time, if we desire superioritie or command, let vs labour to ouercome sinne, the deuill, our selues, and our lusts, let vs depose them from raigning in our mortall bodies. And if at any time we begin to admire our selues and others, for outward prosperity and greatnesse in the world, let vs turne our eies another way, and esteeme Gods wisdom and feare aboue all outward happinesse. This was the wisdom of *Salomon*, with which God was so well pleased, that hauing it in his choise to aske riches, or long life, or victory, he asked *wisdom* before them all, and God gaue him both that and them. Let this euer be our wisdom, to affect goodnes not greatnes; this brings Satan vpon vs, that driues him away from vs.

The second thing in the preparation, is the sight represented, in which consider theie things: 1. what was the sight, *All the kingdomes of the world, and the glorie of them.* 2. how Satan represented them, *hee shewed him.* 3. how long this sight lasted, *in a moment,* saith *Luke.*

The sight was *all the kingdomes of the earth*, both the kingdomes themselues, and the Maieitie, beautie, glory, and order of them; yea their wealth, and whatsoeuer was in them, by which the mind of our Sauour might be rapt into the admiration of them, and after to desire them. For the end of his temptation is idolatry, and his meanes is couetousnesse. *Quest.* But were there not many sorowes, vexations, and tumults in the world? why doth Satan shew

vse. 3.

I.

none of these? *Answ.* 1. His pollicie and subtiltie would not make show of any thing, which would hinder his temptation, but did all to further it. His scope was to bring Christ into loue with the world, and for this purpose he must make it as louely as he can, as a cunning fisher must hide the hooke, and shew nothing but the bait. 2. He knew that by this very trick he ouerthrew the first *Adam*, to whome he shewed nothing but the faire side of the apple, and benefit and bettering of their estate, how by eating of it they should be as Gods; but hid all the inconuenience, that it was a breach of Gods commaundement, and that the issue was death. And so he goes about to circumuent the second *Adam*.

II.

The manner of this sight, *And shewed him*] Some thinke in a mappe. But he needed not haue carried him into a mountaine for that. Neither in a vision, illuding his minde and phantasie; because this he might haue done either in the wildernesse, or on the pinnacle, if it could agree so well to the perfection of Christs mind. But I take it, he offered the images and representations of them all sensibly and actually, after a wonderfull and strange manner, making their images to appeare to his senses. And if a man by his art can represent to the senses in a glasse, any person or thing so liuely, by which he that sees not the thing it selfe, discerneth a notable image of it; how much more may we thinke, that Satan by his art and cunning can represent to the sense, the images of things which are not indeed present? A liuely confirmation whereof appeareth in his lumber, I meane forcerers and iuglers, who by the devils help most cunningly delude the senses. But Christ did indeed see the images, and most glorious representations of the world, and the kingdomes of it: the which that he might thinke to be the things themselues, and the better to perswade him that he saw the things indeed, he set him on an exceeding high mountaine; notwithstanding he knew, that the highest mountaine of the world could manifest but a small part of the whole; and if it could, yet the strongest eye of man could reach but a little way, and were not able, at least in so small a time, to distinguish the particulars thereof.

III.

The time how long this sight lasted; *in a moment*, ἐν σίγμῃ χρόνου. In accurate consideration, a moment is the fortieth part of an houre; for a point of time is a quarter of an houre, and a moment of time is the tenth part of a point of time. But I thinke we are not to take the word so strictly, which here noterh a very short

time, much shorter then the fortieth part of an houre: and with *Chemnitzius*, I thinke it to be the same with that in 1. Cor. 15. 52. ἐν ᾅτόμῳ, in a moment; and explained in the next words, ἐν ῥίπτῃ ὀφθαλμοῦ, in the twinkling of an eye, which is indeed no time, but the beginning rather of time, seeing there is no distinction betwene time past, and time to come. Howsoever, we must take it for a very short space of time, and that the sight was gone before Christ could well consider of it. For so the like phrase is vsed concerning *Sodome*, that it was destroyed in a moment: for the sunne rose very faire, and before euer they could consider of such a storme, the Lord showed downe fire and brimstone.

Now the reason why the deuill vsed such a speedy and quicke representation, was, to rauish Christ suddenly, and stirre vp his affections by the absence of it, to desire to see it againe: dealing with Christ as we with our little children; when we would make them earnestly desire a thing, we let them see it, and hide it againe, giue it them into their hands, and suddenly take it away againe. So did Satan. Secondly, Satan might haue another trick in it, to disturbe the minde of our Sauour: for as a sudden flash or light doth dazle the eyes of the body, so doth a sudden flash or sight of this or that object, easily dazle the eyes of the minde, and in stead of pleasure with it, at least it brings some trouble and perturbation. Howouer, he thought it would fit and bring on his temptation. Thirdly, shadowes will abide no looking on, no examining, and therefore the deuill is so quicke in taking them in.

It is an old practise of the deuill, to let death into the soule, by the window of the senses, and especially by the sight: for here he would overcome Christ by the sight of the world, and the glory of it. Thus he had gained *Eue* to sinne by the sight of the apple, which was beautifull to the eye: by hearing that she should be as God, if she did tast it: by touching, tasting, and pleasing all her senses with it. The sons of God saw the daughters of men that they were faire, and tooke them to them for wiues: which was the cause of the deluge. *Ahab* saw the vineyard of *Naboth* lie so conueniently to his demeanes, as he must needs compasse it by murder.

1. The senses are the neare seruants of the soule: if Satan can make them vnruttie, he knowes he can by them easily robbe the

Doctr. 1.

Reasons. 1.

soule, yea and slay it. For senses worke affections, and affections blind iudgement. *David* sees *Bathsheba*, presently affects her, his violent affection blinds his iudgement, he must haue her companie though it cost *Uriahs* life. I saw (saide *Achan*) among the spoile a goodly Babylonish garment, and two hundred shekels of siluer, and a wedge of gold of fiftie shekels; and I coueted them, and tooke them, *Iosh. 7. 21*. How was *Adam* otherwise deceived by *Eue*, but first in his affection, and then in his iudgement?

2

2. As Satan layes his baits in all the senses to steale the heart, so especially in the eies, dealing as the chapman that would vent his wares, he layes it forth on the stall that men may see it, and oftentimes the very sight of it, without further offer drawes on the buyer to a bargaine. He knowes he looseth not all, if he gaine but an vnlawfull looke: because there is sinne begunne, though not perfected.

3

3. The sense is to the soule as a doore to the house: A man that would come in, or send any thing into an house, must goe in and send it in by the doore. Euen so, although the deuill by his spirituall nature, can and doth apply himselfe to our spirits without our senses, yet other tempters cannot reach the soule so immediately. *Eue* could not worke *Adams* heart directly, but by the outward senses of hearing, and seeing especially sent in the temptation. Poisons cannot reach the heart, vnlesse by the senses they be drawne in. So wicked mates cannot conuey their corruption one into an other, but by the outward senses; hearing their wicked and incentive speeches, and seeing their gracelesse and infecting actions. But besides this, so full of malice is our spirituall aduersarie, that he would not onely immediately take vp our hearts, but fill vp all our senses, and by them continually sendeth in burning lusts, and by the same doore couetous desires, and by the same ambitious & aspiring thoughts, and by the same reuengefull intentions, and such like, till the house be full of wickednes.

4

4. Satan knowes that God hath appointed the senses for the good and comfort both of body and soule, especially the sight and hearing to be the senses of discipline, to furnish the minde with knowledge of God, with *faith* which is by hearing, with hope of his gracious promises, with heauenly meditations, and contemplation of his great workes which our eyes behold. Now Sathan would crosse all this gracious constitution of God, and make the lights of the body, be meanes to blinde the minde; he would fill

vp the senses, and take them vp with such obie&ts, as shall not on-ly corrupt the heart, but keepe out those meanes of grace, which the Lord would by them conuey into the heart: so that the soule should be further poysoned by the same meanes, which the Lord hath prepared as an antidote, by which naturall poyson and corruption should be expelled.

This doctrine enioyneth a diligent custodie of the senses. A good householder suspecting theeves and robbers, will be sure to keep his doores and windowes fast. And we knowing that our senses are the doores and windowes of our soules, must looke to these doores, locke them, barre them, bolt them fast, that the deuill enter not this way. True it is, that the inside must first be made cleane: for out of the heart proceeds *an euill eye*, Mark. 7. 22. But whosoever is resolved to keep his heart in any rightnes, must thinke it his next care to shut out, and keep out whatsoever might be let in, to decline it and turne it from God againe. What made the holy Prophet, Psal. 119. 37. pray so earnestly, that *God would turne his eyes from beholding vanity*, but that he knew, that euen a good heart (such as his was) could neuer hold out, vnles the outward senses, especially the eyes, which by a *Synechdoche* are there put for the rest, (both because they are special factors of the soule, and because of the multitude of their obie&ts, and in regard of the quickenesse of sight aboue all the rest of the senses laid together) were well safe-guarded? Can the heart or market-place of a towne or citie be safe frō the siege of the enemy, if the gates be cast open, or the walls demolished, or the ramparts bared of their fence and munition? Why did *Iob* make such couenants with his eyes, but that he knew that without such a fence euery obie&ct would be as a snare to entrappe his soule? Iob. 31. 1. Nay, let an heart neuer so seasoned with grace, suffer the senses to leake, the soule is in danger of shipwracke. Was there euer heart of ordinary man or woman more innocent, or more filled with grace, then *Eues* in her innocencie? And yet when as *Sathan* set vpon her senses, hee sent in by them such poyson, as wrought death vnto all her posterity.

Rules for the ordering of our senses aright.

1. Beware of the life of sense, which is a brutish life. 2. Pet. 2. 12. the Apostle speaketh of men lead by sensualitye, euen as the bruite beasts, who follow sense and appetite without all restraint. Thus did the Gentiles, who were therefore *giuen vp to a reprobate*

Use. 1.

sense, Rom. 1. 24. And the danger of this estate *Salomon* noteth, Eccles. 11. 9. when he bids the young man walke in the sight of his owne eies, and after the lusts of his heart; but withall, *Remember that for all this he must come to iudgement.* Let such thinke hereon, that thinke it is free to giue vp their senses to feed themselves vpon euery object themselves please.

2. Consider that God made the senses to minister to a right ordered heart, and not the heart to follow the senses: and therefore the heart must be watched, that it walke not after the eie, which is to inuert Gods order. And what a deluge of sinne ouerfloweth the soule, when the vnderstanding is buried in the senses, and the heart drowned in sinfull appetites? *David* giues his eye leaue to wander, and looke lustfully after *Bathsheba*: and what waues of miserie one ouertaking another did he bring into his soule? And what maruel then if naturall men neglecting their dutie, in taking off their eyes from vnchast objects, neuer rest till they come to haue eies full of adulterie, 2. Pet. 2. 14. not ceasing to sinne, according to our Saviours speech, Matth. 6. 23. *If the eie be euill, all the bodie is darke*, yea and the soule too.

3. Keepe the parts of Christian armour vpon thy senses, that thou lie not open there. A valiant captaine knowing that the enemy is easier kept out, then beaten out of a citie, hath great care to plant his garrison about the gates and walls; there he sets his most faithfull watch and ward, there he plants his cheife munition and ordnance. Had *David* kept his armour on his eie, he had not been so foyled by *Bathsheba*: If on his eare, he had not been so iniurious to *Mephibosheth*, by meanes of slandering *Ziba*, 2. Sam. 16. 3, 4. *Salomon* wissheth vs, *Not to looke vpon the colour of the wine in the cuppe*, that is, with too much pleasure to stirre vp desire. Hee would haue vs keep our fence vpon our eares, *not to giue eare to a flatterer or whisperer*, but brow-beat him, and driue him away with an angry countenance. The Apostle *Paul* would haue our eares shut against euill and corrupt words, which corrupt good manners. *Daniel* desires not to tast of the Kings dainties, nor will pollute himselfe with them, chap. 1. v. 8. And so we must fence our whole man, as we may *not touch any vncleane thing*, and yeeld nothing to the course of waters.

4. Feed thy senses with warrantable objects: 1. God: 2. His word: 3. The creatures: 4. Thy brethren: 5. Thy selfe.

First, our eies are made to see God himselfe, here below as we

can in his backe-parts, hereafter as we would, face to face. And therefore a base thing it were to fixe them vpon the vain pleasures and profits of this life: This is fitter for bruit beasts, that haue no higher obieſt. Againe, what fairer or fitter obieſt can we chooſe for our ſenſes, then himſelfe that made them with all their faculties, and giues vs ſo much comfort by them? Pro. 20. 12. *The hearing eare and ſeeing eie, God made them both:* and both of them as all things elſe he made for himſelfe. Further, where can we better place our ſenſes, then vpon him from whom all our help commeth? how ought our eies to be continually liſted vp in holy and ſeruent prayers and praifes, conſidering both our continuall neceſſities and ſupplies? So *Dauid, I liſt vp mine eies vnto the hills from whence my ſaluation commeth,* Pſal. 121. 1. and, *As the eie of the handmaid is liſted vp to the hand of her Miſtreſſe, ſo are our eies vnto thee,* Pſalm. 123. 1. Laſtly, how can we place our ſenſes better, then vpon him who is the moſt pleaſant and durable obieſt? To ſee God in Chriſt reconciled, to heare and know him become our father, is ſo raviſhing a ſight as the Saints haue runne through fire and water to apprehend it. And for the continuance, it will feed the ſenſes euerlaſtingly; yea when the ſenſes themſelues decay and waxe dull, this obieſt ſhall feed them, and be neuer the leſſe ſweet. And therefore as *Salomon* aduiſeth, Eccles. 12. 1. while thou haſt thy ſenſes, fixe them vpon this obieſt; *Remember thy Creator in the dayes of thy youth, before they be darke that looke out at the windowes, &c.* If a man ſet his ſenſes and feed them vpon any outward obieſt, wealth, honour, pleaſure, buildings, and the like: we may juſtly ſay to him, as our Sauour to his diſciples, when they gazed vpon the beautifull workmanſhip of the Temple; Are theſe the things your eies gaze vpon? verily, the time comes, when one ſtone ſhall not be left vpon another vndemoliſhed. The like may be ſaid of all earthly obieſts whatſoeuer. Onely this obieſt ſhall grow more and more glorious and deſireable.

Secondly, God made our ſenſes to be exerciſed in his holy word, which leades vs to himſelfe: Heb. 5. 14. the Apoſtle requires, that Chriſtians ſhould haue τὰ ἀιδνητὰ γυγνασμενα, ſenſes exerciſed in the word: Pro. 2. 2. *let thine eare heare wiſedome.* 1. Hence comes faith, which is by hearing. 2. Hence we draw the comforts of the Scriptures, which are the conſolations of God in our trouble. 3. Hence are we admoniſhed, directed, and wholeſomly corrected. Pro. 15. 31. *The eare that heareth the rebuke of liſe, ſhall*

dwell among wise men. 4. The danger of neglect is great: 1. he that turnes his eare from hearing the law, his prayer is abominable: 2. vncircumcised eares resist the holy Ghost, Act. 7. 51. 3. itching eares that turne from the truth, doe (by Gods iust iudgement) turne vnto fables, 2. Tim. 4. 3. 5. It is a signe of a man that hath giuen his heart vnto God: for he that giues his heart, will giue his senses too, knowing that God requires both. Pro. 23. 26. *My sonne, giue me thy heart, and let thine eyes, that is, thy senses, delight in my wayes.* And our Sauour saith, *Hee that hath an eare to heare, let him heare.* Seeing therefore that this is so notable a meanes of guiding our senses, let vs more carefully giue vp, and take vp our eyes and eares with the sight and sound of Gods word vpon all occasions, in the hearing and reading of the Scripture. I would aske the most carnall man that is, whether this in sound iudgement be not a better obiekt for our senses then bowles, or tables, and fitter for all times, especially for the Sabbath.

Thirdly, God made our senses to profit our selues by his creatures, that by them we might glorifie him their Creator, and not by them corrupt or insnare our selues. Isa. 40. 26. *Lift up your eyes aloft, and behold who created all these things.* This vs^e David maketh, Psal. 8. *when I see the heauens, the earth, and the workes of thy hands, then said I, Lord what is man that thou art so mindfull of him?* and concludes the Psalm thus, *How excellent is thy name through all the world?* And why? 1. The inuisible things of God, his power, and diuinity, and eternity, were made visible to the very Gentiles by *things created*, Rom. 1. 20. And shall we either not looke on them, or so looke vpon them as they to make vs inexcusable? Shall wee onely enioy the naturall vs^e and no spirituall or diuine vs^e from them? 2. Consider that God for this purpose, hath made the countenance of man, not as the beasts groueling on the earth, but erected vnto heauen: and he hath made the eye of man not as the beasts, but (as Anatonists obserue) hath giuen it one muscle which they want, whereby he can turne his eye directly vpwards with admirable quicknes; that it should not so fix it selfe vpon any thing below as the couetous eye doth, but by occasion of things below turne it selfe vpward to their Creator. Yea, he hath compassed our eyes with browes, and lids, and fences from dust and earth, that though we looke sometimes on the earth, yet the least dust or earth should not get into them. 3. Let vs labour to vs^e our senses in beholding Gods workes, as they in Ioh. 2. 23.

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that saw the workes of Christ ; of whom it is said , *Many beleened in the name of Christ , seeing the workes that he did.* So let the works which we see God hath done , be at least inducements to beleue him so much the more.

Fourthly, God made our senses in respect of our brethren , both to benefit them , and our selues by them. 1. Our eyes to behold their miserie , to pitie them , to releue them. Turne not thine eyes from thine owne flesh. Herein the vnmercifull Priest and Leuit were condemned by the pitifull Samaritan. Our eares to heare the crie of the poore: Prou. 21. 13. *he that turnes his eare from the crie of the poore, himselfe shall crie and not be heard.* Numbers neuer make this vse of their eares : but God hath a deafe eare for them. 2. Our eyes to see the good example of our brethren , to imitate them , to glorifie God for them. Our eares to heare their godly counsells , admonitions , reproofes , and so be bettered by them. 3. Our eyes to see and consider their danger , to pull them out of their infirmities , the fire , and to cast out the mote of their eyes. Our eares to heare what is fit to bee spoken of them , to defend their good names if they be traduced. For God hath giuen vs two eares , not rashly to receiue euery information , but to reserue one for the partie , least he be condemned vnheard , vnconuincd.

Fifthly, and lastly , God made our senses in respect of our selues , not onely to be faithfull keepers of the body , but diligent factors and agents for our owne soules : as 1. That our eyes should euer bee looking homewards , and to the end of our way , as quicke and expedite trauellers , and not fix themselues vpon euery thing we see here below. This is done by heauenly conuersation. 2. Our eares should be bored to the perpetuall seruice and obedience of our God , as our Lord himselfe was ; Psal. 40. 7. *Thou hast bored mine eare* : alluding to that ceremony in the law , Exod. 21. 6. *If a seruant would not part from his Master , his eare must be bored and nailed to the post of the house* , and thus he became a perpetuall seruant , he was nailed and fixed to that house and seruice ; So wee must yeelde an obedient eare , as Salomon calls it , vnto the counsells , will , and commaundement of our Lord and Master Iesus Christ.

3. Our eyes were made to be condnits of teares , for our owne sinne and miserie , and for the sinne and wretchednes of other men. Psal. 119. 136. *Dauids eyes gushed out with riuers of teares , because*

men keepe not the word: how wept he then for his owne finnes, that wept so for others? Good *Lot* his righteous soule was vexed in hearing and seeing the vnclane conuersation of the Sodomites. Thus should our senses be so farre from conceiuing pleasure in sinnefull objects, as these must be the continuall greefe of our soules. And can we indeed looke vpon our selues, and not see something which is a brand of our sin? or can we behold any creature, and not see some expresse prints and markes of our sinne, and vanity vpon it? Surely this one meditation would be effectuell to keep vs from casting our eyes vpon vnlawfull objects, and so from making our selues a prey to the deuill.

Vse. 2.

This serues to reprocue such as faile in this watch of the senses: for who doth not? yet some farre more dangerously. Such as haue in their houses Popish pictures and images, which are aluring harlots, corrupters of the heart, which is an opening of the doore to the deuill; a signe of a man willing to be seduced. Experience shewes, that when a man is in loue with such images, he easily falls out with Gods image in himselfe and Gods children. 2. Such as delight in lasciuious pictures, and filthy portraictures of naked men or women, in whole or such parts as may stirre the corruption of the heart, which should be beaten downe by all meanes. We need bring no oile to this flame. Yet the deuill hath gotten such pictures in request in this wanton age, wherein euery thing is almost proportionall. 3. Such are farre from this watch of their senses, as so attire and disguise themselues, or lay open their nakednes to insnare the senses of others. Let them not say, they thinke no hurt in it, vnlesse they can be sure that no other thinke hurt by it. 4. Such as like the images haue eares and heare not, eyes and see not; care not to heare the word or read it, neuer tast Gods goodnes in it, neither doth the breath of heauenly life euer passe through their noses. 5. Such as frequent wicked company, and delight in the vngracious actions and speeches that they heare and see, or can digest them without reproofe or dislike manifested. The deuill hath a through-fare among such companies, who are conspired against God and goodnes. Adde vnto these such as read, or haue in their houses lasciuious and wanton bookes, teachers of lewdnesse. Adde also stage-players and their beholders, that cast open all gates and walls to the deuill. 6. The couetous eye, whereof *Salomon* saith, Eccles. 4. 4. his eye is not satisfied with riches, neither doth he say, *For whom doe I*

this

thus labour?

In that Satan would draw Christ to the loue of the world, and thereby makes no doubt but to insnare and cast him downe, we learne; that,

The loue of the world easily maketh a man a prey and spoile to the deuill. Satan well knew, that if he could get Christ to fall downe to the world, he would easily fall downe to him. Where by the world, I vnderstand not the goodly workmanship of God in the frame of the heauens and earth, which we must loue and admire: but all the riches, honours, pleasures, profits, and allurements of it, without God, or before God: as when men are willing seruants and slaues to worldly desires and corruptions. 1. Tim. 6. 10. *The desire of money, is the root of all euill*, a fruitfull mother of much mischeife. There is no sinne so impious, so vnnaturall and barbarous, that a man in loue with the profits of the world will sticke at. And more plainly, ver. 9. *They that will bee rich, fall into manifold temptations and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction*: which in sense is all one with this, That such a one makes himselfe a willing spoile and prey to the deuill. Hence they are called deceitfull riches, because they easily lead vs out of this right way. Matth. 13. 22. and Iob, 18. 8. *The wicked walkes upon snares, and the grins shall take his heele.*

1. The loue of the world banisheth the loue of God out of the soule. He that is a louer of the world, is an hater of God. Iam. 4. 4. *Know ye not, that the amity of the world, is enmity to God?* Whosoever therefore will be a friend of the world, maketh himselfe an enemy to God: now what sinne will an enemy of God sticke at? And the Apostle Iohn plainly diuorceth these two which can neuer agree in one, 1. Ioh. 2. 15. *If any man loue the world, the loue of the Father is not in him.* And if the loue of God sway not the heart, Satan will easily incline it to any sinne.

2. Where there is the loue of the world, that heart hath already renounced God in heauen, and giuen it selfe to be possessed, ruled, and commanded by the god of the world. For looke what a man chiefly loues, he not so much possesseth it as is possessed by it. Whence the Apostle is not afraid to call conetousnesse idolatry, Eph. 5. 5. and, Coloss. 3. 5. not onely because the cheife loue, but the cheife trust, hope, and confidence goeth with them. They say to the wedge of gold, *thou art my hope.* And further, as the heathen

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idolaters worshipped and serued gods of gold and siluer, so these serue and obey their golden and siluer god, wherein they take vp their cheife desires and contentment. Now hauing denied the God of heauen, and thrust himselfe out of his protection, a man becomes to be in the power of the deuill, and ruled at his will.

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3. The loue of the world spoiles vs of our armour and strength, by which we should be fenced from Satans subtilties. For, 1. Whereas our cheife fence is in Gods word, it *first* intercepteth the word, and estrangeth the heart from it: as, Ezech. 33. 31. *They sit before thee, and heare thy words, but their hearts goe after their conuentionnesse: secondly*, it choaketh the word, that it becomes as seede cast among thornes, which choake it presently: *thirdly*, it scornes the word, as may appeare, Luk. 16. 14. *These things heard the Pharisees which were couetous, and mocked.* Now is not such an one easily snared by the deuill, who is thus disaffected to Gods word? Is not he easily bound, that wants, yea scornes his weapons? 2. The loue of the world, whether the pleasures, profits, or glory of it, as a theefe steales and robs our graces which are another cheife part of our strength. Good *Hezekiah* a little tickled with vaine-glory, made himselfe and his land a prey and spoile to the enemy. Wife *Salomon* loued too much the vnlawfull pleasures of the world, and how did it rob him of his wisdom? The Disciples while yet Christ was with them, were stirred with loue and debate for superiority and greatnesse, which did much hinder them, and tooke vp their thoughts when they might haue attended to better things. How many for loue of the world and preferment fall from their first loue, abate their zeale, become cold and indifferent, as the times are.

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4. The loue of the world where it is rooted, deliuers a man so farre into the hands of Sathan, as he easily falls from all shew of goodnes, and dangerously reuolts from all the goodnes that seemed to be in him. The young man that came to Christ with many good shewes and desires, hearing of selling all, and giuing to the poore, goeth away heauily, and we heare no more of him. *Demas* once a companion of *Paul*, but easily forsooke the truth, when he embraced the present world. *Judas* an example almost without example, a disciple at Christs elbow, endued with excellent gifts Apostolicall, of doctrine, of miracles, &c. hauing his heart glewed to the world, for a trifle sell from his place, from all the affection he had sembled to his Master, from the societie of his fellow dis-

ciples,

ciples, and stood with them that betrayed him.

5. Experience shewes, how when Satan hath thrust the loue of the world into a mans heart, he hath power enough; 1. To binde that mans hands from the workes of pietie and mercie. He is a bad tenant; the more land he holds, the lesse homage he doth vn- to God. And as for works of mercy, he will not part with his crummes, like the rich man in the Gospell. And as he liues alto- gether vnprofitable to others, so to himselfe; he hath no care of his saluation: *Thou foole, this night shall they take away thy soule.* 2. As he hath no power to doe any good for God or man, so he will suf- fer nothing. A man louing the world flies affliction for Christ: Matth. 13. 21. when the sunne riseth, he withers: when persecuti- on comes, he is offended, and falls away to the hinderance of ma- ny. They that minde *earthly things, are enemies to the crosse of Christ,* Phil. 3. 19.

Oh therefore *loue not the world, nor the things in the world,* 1. Ioh. 2. 15. A necessary exhortation to vs, to whom it is as naturall to loue the world, as for water to runne downe a hill. And who can hardly affect it, without beeing infected with it? Hereunto lay hold on these motiues. 1. Consider how hard it is to loue God, & the world too: euen as hard, as to looke with the same eie (saith *Augustine*) vp to heauen, and down to the earth at the same time. The more loue a woman bestowes vpon a stranger, the lesse she loues her husband: whence *S. Iames* is bold to call worldlings, *adulterers and adulteresses,* c. 4. 4. whom the Lord will not endure to dally, and sport, and go a whoring after the world; *Ye cannot serue God and Mammon.*

2. Consider that a course lead in lusts, is fitter for the Gentiles then those that profess *the teaching of grace;* Tit. 2. 11. *for the grace which hath appeared, teacheth vs to denie worldly lusts.* Our relation to Christ, of whom we are called Christians, must draw our affe- ctions out of the world: for, 1. He hath chosen vs out of the world, so that now he professeth of vs, *They are not of the world,* Ioh. 15. 19. 2. He gaue himselfe to deliuer vs out of *this present euill world,* Galat. 1. 4. 3. No man hath benefit by Christs death, but he that with the Apostle, *is crucified to the world, and the world to him,* Gal. 6. 14. 4. The world as it hath no part of his death, (for he dies not for the world) so no part in his intercession; Ioh. 17. *I pray not for the world.* 5. In the entrance of our profession, we haue not onely renounced the world, but proclaimed and vowed warre against

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Use. 1.

Eph. 2. 3.

it: and therefore shall prooue no better then runagate souldiers, yea Apostates, if we fight not against it. The loue of the world is a leauing of Christs colours.

3. Consider what cause there is in the world to loue it: 1. In respect of God; it is contrary to his nature; he is holy, pure, righteous; the world lieth in vnrighteousnesse. It is contrarie to all his commandements: He commands holines and sanctification: it incites to all vncleannes in soule and body: he commands truth, sobrietie, &c. it teacheth to lie, sweare, curse, slander, and circumuent. He commaunds all fruits of the spirit: it inioynes all the workes of the flesh. He commaunds to giue our goods to the needy: it wills vs to get our neighbours. 2. In respect of it selfe: it is changeable, variable, inconstant: and wilt thou affect that which thou canst not hold or enioy? 3. In respect of thy selfe: is it not madnesse, excessiue to loue that which doth thee so much harm, pricks as thornes, and peirceth with so many sorrowes, crosses, losses, persecutions? which if thou beest good will fight against thee, and pursue thee with mortall hatred, and only slayeth those which resist it not.

4. Consider we what strangers and pilgrimes we are in the world, and so be moued to lay bridles vpon our affections: which is the Apostles argument, 1. Pet. 2. 11. *Dearely beloved, as pilgrims and strangers abstaine from earthly lusts.* Let vs estrange our affections from this world, and deale as wise trauellers, that make the greatest Cities but through-fares to their owne home.

Vse. 2.

Let this doctrine moderate our affections in seeking and hauing, yea and not hauing the things of this life. This is the common error, that men looke altogether vpon the beautie, glorie, and faire side of the world, and wealth of it; but neuer looke vpon the inconueniences of them, and how strong they are to pull vs away from God, or how apt to make vs a spoyle to Sathan: which one consideration would somewhat abate our heat and affection towards them. How ambitiously doe many affect promotion and great places, not considering in what slipperie places their feete are set? How eagerly doe they desire wealth, as though it had no power to drawe the heart from God, and the wealth of heauen? How vn satiably do they pursue pleasure, not considering how the deuill insnares them, and makes them *louers of pleasure, more then louers of God.*

Surely were men acquainted with their owne hearts, they
would

would not suffer them so to roaue in these desires. Oh, saith one, if I were a rich man, how liberall would I be to the poore? But alas, he knowes not what spirit he is of: the deuill would make no doubt to change his minde, if his state were changed, and make of this liberall man either a prodigall, or an vsurer, or an oppressor, and doe much more mischeife then he can in his low estate. Oh, saith another, were I in high place, I would right wrongs, and set things in order. But so said *Absalom*, and yet who did more wrong then he, deflowring his fathers concubines, and deposing (if he could) his father himselfe. And such right would many doe, if they were in higher place. All which is an argument how open we lie to Satan in such estates.

To conclude this point, obserue these few rules: 1. Put on the Lord Iesus Christ, and care not to fulfill the flesh. 2. Vse the world as not vsing it, 1. Cor. 7. 31. 3. Count all things dung for Christ, as Paul did, Phil. 3. 8. whose blood is set against and aboue all corrupt things. 4. Pray that thy heart may be set vpon Gods statutes, and not enclined to couetousnesse, Psal. 119. 36. First seeke the kingdome of God and his righteousness, &c. 5. Whether thou hast the world or no, shew not thy selfe a louer of it, by encreasing thy wealth, or bettering thy estate, by swearing, lying, deceiuing: reioyce in no part of it, which God reacheth not to thee by good meanes: desire none but that on which thou mayest craue a blessing, and for which thou maiest returne praise: hold none but with moderate affection and mind to forgoe, when God calls for the whole or any part to good vses: vse none but with sobrietic as not vsing it, and that euer to Gods glory, and the good of men.

Rom. 13. 14.

VERS. 9. *All these will I giue thee, if thou wilt fall downe and worship mee.*

NOW after the preparation, standing in the choise of a fit place, and presenting a glorious vision, we come to the dart or temptation it selfe: in which there is, 1. a profer: *All these will I giue thee.* 2. a reason: *For they are mine, and to whomsoever I will I giue them.* 3. the condition: *If thou wilt fall downe and worshipping mee.*

And first of the profer. Before he had shewed his wares, now

he

he tells the price. *All these*] here is no pinching, nor parting of the matter: but 1. Christ shall be an absolute Monarch, none shall share with him: There is the extent of the profer, he will part with *all*. 2. The quality of it; *All these*, the glory, bewtie, wealth, and *all* that can be desired in the world: *all* that he saw, and nothing else: he would giue him vnmixed and vnblended glory and honour, without sorrow, trouble, shame, or vexation: for he saw none of them. 3. *I will giue thee*: but he will not barter or sell these so deare to Christ as he would to another, but he will deale kindly with him, he will as good as giue them to him, if he will but make a legge, and thanke him for them.

Doctr.

Note here the nature of all the deuills promises; they seeme to be liberall and very faire, whereas indeed they are miserably soule and deceitfull. Who could expect more franke and plaine dealing then is here pretended? but looke a little nearer, we shall see it vanishing into nothing but deceit and mischeife. For 1. What is this great *all* that he makes profer of? A great catch, iust nothing, but shadowes and representations of things, in themselves nothing at all but the show he had made. 2. As this great *all* was but a show, so it was but for a moment: for shadowes cannot continue: and what were Christ the better if he had beene put in possession of the things themselves, if they so suddenly vanish away before he can giue a sight of them? His best and largest promises here are but in the transitory kingdoms of this life, which all passe away as a shadow, so as if he had offered and could haue performed the things themselves, it had beene no great matter: he neuer offers and makes good any sound grace, or the things of Gods kingdome, which are things onely worth hearkning after. 4. Will he giue all the kingdomes, and all the glory of them to Christ alone? why, what righteousness or iustice could be herein? will he rob and spoile all other Kings, and rulers in the world of their right and soueraignty, which God had inuested them in, and this all at once, and in a moment? 5. Whereas he pretends a gift, he intends a deare bargaine: and offering nothing but pure and vnmixed glory, he would rob Christ our head and all his members at once of all ioy and happines both externall and eternall. Of this kinde are all his promises: he promised to *Eue* deity, but it prooued mortallity and misery: he promised *Cain* respect and loue, if he could make *Abel* out of the way; but it prooued the casting of himselfe out from the face of God, & his fathers family.

Reasons. 1.

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1. He that meanes not in true dealing to performe any thing, may promise as much as he will. Satan meant not to giue Christ one kingdome, and he may aswell promise all as one. 2. His enmity and hatred of God, and mans saluation, makes him large in his promises: he knowes how slyly temptations on the right hand steale into the heart, and that no enemy is so dangerous as he that comes in pretence of kindnesse. When he seekes to draw man to hell with him, he takes on him to teach him how to become a God. When Christ was to suffer, he would haue him to spare himselfe, to hinder mans saluation: he will offer kingdomes, all kingdomes, with all the wealth and pleasure of them. Satan here in deales as *Isaachs* sonnes with the *Sichemites*: they made very faire promises, that if they would be circumcised, they would giue their daughters, and take their daughters, and dwell together as one people, Gen. 34. 16. but they talked deceitfully, v. 13. intending onely to reuege vpon them, as they did when the males were sore by meanes of their circumcising. Satan can promise a victory to *Ahab*, but it is to chase him before his enemy to confusion. 3. He knowes mans credulity and follie, who is easily taken with faire words which makes fooles faine, their eyes beeing wholly vpon things before them. Besides, howsoeuer our blessed Lord here was fenced that the least inordinate affection could not fasten vpon him, although he had all the objects in the world to moue him, yet he commonly findes men and women fitted for his turne, doating vpon the world, and needs no such large offers as here are made to Christ, but for lesse commodity and glory then that in one kingdome will fall downe and worship him. 4. Satan is so much the larger in his promises, to imitate God, whom he sees encouraging his seruants by making couenant with them, and promising them all the good things of this life and that to come, as to *Abraham*, *All that thou seest I will giue thee*. Now to draw men from Gods couenant, if it were possible, and to disgrace the same, Satan seekes to get men in league with him, by larger promises of the world then euer God made to one man, because that carrieth their whole desires: and as God for the ratifying of his couenant hath appointed Sacraments and seales, so the deuill hath certaine words, figures, characters, ceremonies, and charmes for the confirmation of his league with them, and their faith in that league.

3

4

Hence obserue a difference betwene Gods promises, and the

v. 1.

deuills.

Act. 25. 23.

1. They differ in the matter. Satan profers earthly shadowes, earthly kingdomes, things that glance through the sense, worldly things which may be perceiued, and thrust into the eye and senses all at once, the best of which is but a phantasie; as *Paul* calls the great pompe of *Agrippa* and *Bernice*, things of a moment for continuance, that last as long as the fulnesse of the moone, scarce seene but vanishing. But the matter of Gods promises is the kingdome, not of earth, but of heauen, and the glory thereof, to which all earthly things are but appendices: things which cannot be shadowed: for the eye cannot see, nor the eare heare, *neither can it enter into the heart of an earthly man, to conceiue what God hath prepared for them that loue him*, 1. Cor. 2. 9. The great promises of God are matters of faith, not of sense; and for continuance, he promiseth a kingdome vnshaken, eternall, reserued in the heauens; a glory not withering or fading, vnlike the glory of flesh: of all which the Prophet saith, it is *like the flower of the field*, Isa. 40. 6.

2. They differ in the scope and aime of them. Gods promises all serue to prouoke and encourage men to lay hold vpon the couenant of life, to draw men nearer God in faith and obedience: 2. Cor. 7. 1. Seeing we haue these precious promises, let vs cleanse our selues from all filthinesse of flesh and spirit, and grow vp vnto full holinesse in the feare of God. But Satans promises tend to fix men in the world, as here hee would make Christ the greatest worldling in it, to withdraw men from God and their couenant with him, to pull them from the seruice of the God of heauen, to worship himselfe, or serue their lusts, or embrace the world, or bow to any thing but the true God.

3. They differ in the accomplishment. God is euer as good or better then his word: Tit. 1. 2. *God who cannot lie hath promised. To David,* (as *Nathan* witnesseth in his reproofe, 2. Sam. 12. 8.) he gaue his Lords house, his Lords wiues, his Lords kingdome, and if that had beene little, he would haue giuen him more. To *Salomon* he promised long life, or wealth, or wisdome, and in the accomplishment he giues him both life, and wealth, and wisdome. But Satan is neuer so good as his word, but a liar in all his promises. For, 1. He wants power to performe, when he promiseth that which is none of his, as *the kingdomes of the world*. Or, 2. He wants purpose and will to performe his promise: For, had

he

he a purpose and minde to haue giuen Christ the kingdoms of the world, if he had had power? Doth not he enuie to euery man the fruition of any creature of God? Can he willingly afford a good man a good moment? And did not he more maligne Christs good and comfort then all other, because he exceeded all other in grace and Gods image? Or 3. wherein he hath power and purpose to be an honest deuill of his word, it is with a farre more mischeiuous purpose: as here if he could haue giuen the whole world, hee would for Christs ouerthrowe: for what cares he for the world, or what vse can he make of it, but to make it a baite and traine to catch men by it into his owne destruction. The ground hereof is this; As euery promise of God is a testimony of his loue, so euery promise of Satan is a token of his malice. An example of the deuills faithfulnessse we haue in our owne Chronicles: In the raigne of *Edward* the first, when the Welchmen rebelled, their captaine resorted to a coniuurer for counsell, whether he should goe on in the intended warre against the King, or no: yes (said the deuill) goe on in thy purpose; for thou shalt ride through cheap-side with a crowne on thy head: and so hee did indeed, but it was off, and he was carried in triumph as a prey to the King.

This may iustly reprocue and shame many professed Christians, that will scarce giue Gods promises of grace and life the hearing, though they are founded in Christ, in whom they are all *yea, and amen*, flowing from his loue, and tending to our eternall happines with himselfe. Many will not be brought to heare them; many hardly when they haue nothing else to doe; and many heare them as things not concerning themselves; for then would they take more delight in them. But if Satan promise any earthly kingdom or profit, he hath our eares, our hearts at command, all our speech runnes vpon the world, our desires and hopes are for earth and earthly things: and beeing thus earthly-minded, how expose wee our selues to Satans assaults, and offer our selues to be wonne by his most treacherous promises.

This teacheth vs what to thinke of that doctrine and religion, that teacheth men to be promise-breakers: what may we think of it, but to be a treacherous, vnfaithfull, diabollicall religion? But such is the Romish religion, as we may easily see in two or three instances.

1. In that article of the Councell of *Constance*, that *Faith is not to be kept with heretikes*: that is, *Protestants*: and so brake promise

with *John Hus*, who had not the Emperours onely, but the Popes safe-conduct. Against the examples of good *Ioshua*, who kept promise (though rashly made) with the *Gibeonites*, and with the harlot of *Iericho*; and of *David*, who kept truth and promise with *Shimei*, a seditious and cursing wretched traitor.

2. The Church of Rome teacheth by the doctrine of equiuocation, to breake the promise of a lawfull oath, before a lawfull Magistrate, and teacheth the lawfulness thereof. But the Scripture condemneth a double heart, and the deceitfull tongue: and proclaimeth *woe against them that trust in lying words*, Ier. 7. 8. and that make falshood their refuge. Yea, *Molanus* a great and learned Papist concludes, *syncerè fœdera & iuramenta sunt intelligenda*, all leagues, and especially oaths, are sincerely to be vnderstood, and condemnes plainly such mockeries and dalliance with promises and compacts, by one or two instances; as of him that made truce with his enemy for thirty dayes, and waited his enemies countrey and camps onely in the night: and of *Aurelianus*, the Emperour, who coming afore a towne *Tyana*, and finding the gates shut, to animate his souldiers, with great anger said, I will not leaue a dog in the towne: they hoping for the spoyle, bestirred themselues to ransacke the towne; but beeing wonne, he would not giue them leaue to spoyle it, but bad them leaue neuer a dogge in it, and let the goods alone. This was but a dalliance, condemned by the Papist himselfe: and yet had more colour of truth then Popish equiuocation can haue.

3. The Romish Church teacheth men to breake promises and oaths with lawfull & Christian Princes, exempting subiects from obedience, and putting swords, dags, daggers, powder, and all deadly plots into their heads and hands, against the Lords anointed. A treacherous and deuillish doctrine.

We see also what house treacherous and deceitfull persons descend of, such as care not how much they promise and how little they performe, men most vnlike vnto God, and resembling their father the deuill, who is most lauish and prodigall in his promises, when he knowes he hath neither power nor purpose to performe; men of great tongues, which swell as mountaines, but of little hands, not performing mole-hills. Of these *Salomon* speakes, Pro. 25. 14. *Hee that glorieth of a false gift,* (that is, speaketh of great things that he will doe for his neighbour, but failes in the accomplishment) *is like a cloud and winde without raine.* A cloud seems to

offer

In lib. de fide
cum hæreticis
seruanda.

Use. 3.

offer and promise raine, but the winde takes it away, and frustrates a mans expectations. And the same is true of all windie promises. Which we must carefully avoide, and vse these rules against slipperines in promise: 1. If a man would be like God, *who cannot lie* in his promises, he must strue against it. But Satan is a liar from the beginning, and the father of lies and liars. 2. Faithfulnesse in contracts is the sinew of humane societie, which Satan would haue crackt, that he may bring all to confusion. 3. The heathens that were giuen vp by God to a reprobate sense; are branded with this marke, *they are truce-breakers*, Rom. 1. 31. 4. It is a marke of a man in the state of grace, who hath obtained remission of sinnes, that *in his spirit is no guile*, Psal. 32. 2. 5. A note of a man that shall dwel in Gods holy and heavenly mount, is this, *he speaks the truth from his heart*, Psal. 15. 2. and, Reuel. 14. 5. *They onely shall stand on mount Sion, and sing before the throne, who haue no guile in their mouthes*. Especially we must be carefull of two promises, whereof God and the Congregation haue heene witnesses: as, 1. That of baptisme, which we must haue a speciall care to looke vnto: for, if we faile in keeping touch with God, no maruell if we faile with men. 2. That of marriage, which the Prophet calls the *covenant of God*, Mal. 2. 14.

THE second thing in this profer, is the reason annexed,
Luk. 4. 6,

*For it is deliuered vnto mee, and to whomsoeuer I will,
I giue it.]*

The deuill, like a desperate man, that is sure in this bow to kill or be killed, layes about him with all the skil and strength he hath; yea he is put to his shifts, so as no base or mischeiuous deuise comes amisse, by which he may either in faire combat, or cowardly attempts oppresse his aduersary: and that which he cannot doe by strength and power, he will attempt by falshood and lyes, which he heaps vp here together most like himselfe, *the father of lies, that stood not in the truth*.

And here he challengeth the power and glorie of the world to be his, 1. In possession: 2. In disposition.

First, hee affirmeth it to bee his, but not directly; but indirectly; by gift, *it is deliuered vnto mee*. But this is a most notorious lie: for *the earth is the Lords, and all that therein is, the*

world, and all that dwell therein, Psal. 24. 1. and, Deuter. 10. 14. Behold, the heauen of heauens is the Lords thy God, and the earth with all that therein is. And where read we that euer he committed these into the hand of the deuill?

Obiect. 1. Ioh. 14. 30. he is called the *Prince of the world*; therefore he speaketh true. *Ans.* 1. He is called the *Prince of the world*, not simply, but as it is corrupted: the prince of this world, saith the text; which world? *this*, which lyeth in malice and hostilitie against the Sonne of God, and the meanes of saluation. 2. He is not so a Prince, as hauing any right vnto any creature: for he cannot possesse a pigge without leaue: but by tyrannie he forceth and commandeth as a Prince, the wicked world vnto his obedience: for the world departing from God to his aduersarie, God in iustice giueth Satan leaue to preuaile, and rule in the sonnes of disobedience. But will it follow, that because he ruleth in the world by sinne and death, beeing the Prince of darkenesse, and hauing the power of death, therefore the parts of the world must needs be his?

Obiect. 2. He is called the *God of the world*, 2. Cor. 4. 4. *Ans.* True, not in respect of dominion ouer things created; but, 1. in respect of *corruption*: for hee is the god of the euill in the world, the author, ring-leader, and nourisher of all euill. 2. in respect of *seduction*: for he is bold to vse all earthly things, which are made to Gods glorie, to serue to set forward his temptations, and wicked mens lusts, and so to set vp his owne kingdome. 3. in respect of *opinion* or estimation, because the people of the world make the deuill their god. But this no more prooues him to be indeede the God of the world, then an idol is prooued to be a true God, onely because idolaters so esteeme and make it.

Secondly, the deuill affirms it to be his in disposition, that *hee may giue it to whom he will*; which must needs be another lie, because it is not his in possession: for nothing can giue that which it hath not. 2. the Scriptures ascribe this to God, as a prerogatiue, and peculiar to him: *By him Kings raigne*, Prou. 18. 15. *All Powers that are, are ordained of God*, Rom. 13. 1. *Hee maketh low, and he maketh high. It is the most high that beareth rule ouer the kingdomes of men*, Dan. 4. 22. *The Lord giueth, and the Lord taketh away*, Iob 1. 21. 3. another notorious lie is, that hauing them to dispose of, he will dispose them to Christ, which is impossible, seeing Christ had them alreadie disposed vnto him, and had receiued them of his

Father,

Father, so as he onely could say, Matth. 11. 27. *All things are giuen to me of the Father: and, Ioh. 3. 35. The Father leaueth the Son, and hath giuen all things into his hands.* Therefore the deuill offering him the kingdomes of the world, must needs lie. Psal. 2. 8. *Aske of me, and I will giue thee the heauen for thine inheritance, and the vitermost parts of the earth for thy possession.* If then Satan say, *All this power will I giue thee*, it is a lie: for all power was giuen him in heauen and in earth of his Father, Matth. 28. 18. So as in this profer he belies the Fathers gift, and the Sonnes right, and derogates from the glorie both of the Father and of the Sonne. 4. another lie is his false boasting, making himself Lord and Cæsar of all, when he hath not one foote of all he speakes of, like *Salomons Bragadocio*, *There is one that makes himselfe rich when he hath nothing*, and when he pretends his vniust vsurpation in the world, to be a iust possession and title to the world.

And thus we haue examined the substance and truth of this reason, and haue found neither substance, truth, nor reason in it. Here note; that,

Bad causes must euer be thrust forward by bad meanes. Sâtan had a naughty matter in hand (as no better can be seeme him) namely, the ouerthrow of the Sonne of God, and all the saluation of mankinde; and the meanes by which he would effect his purpose is futable, lying, and falsehood, and boasting: and he is no changeling, neuer a true word comes out of his mouth. 1. King. 21. *Iezabel* had a wicked end to bring to passe, namely, the disinheriting of *Naboth*, and setting *Ahab* into his possession: and what meanes doth she vse but bribery, periurie, and murder of *Naboth* and his children; and all this vnder a colour of religion, and reuenge of Gods cause, a fast beeing proclaimed before it. Matth. 26. the Iewes had as wicked a cause as euer was vndertaken, viz. the oppressing and murder of the Sonne of God: and what meanes must they vse? for *what had the iust man done*? They must accuse falsly, and suborne false witnesses, and depraue his words, and make him speake what they list. And what other meanes vsed they to falsifie and suppress the truth and glory of his resurrection? In this place, Satan aimes to bring Christ to idolatry, and the means is couetousnesse. *Peter* had an ill cause in hand, to hinder Christ from beeing apprehended, and his meanes was bad, vniarrantable striking.

And this must needs be: 1. In respect of God: when a bad a-

Doctr.

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tion is vnderaken, he leaues it, and as he permits the action on-ly, so he permitteth bad meanes, but neuer appoints or approoues any meanes to bad and wicked purposes; which therefore must be wicked and vnhappy. 2. In respect of Satan, who seekes to make euery action as sinnefull as possibly may bee: he knowes that all instruments of falshood are hateful to God, and therefore the more wicked meanes are vsed, the more detestable and damnable the action is. 3. In respect of men themselues: for those that make no conscience of bad ends, make none of the meanes; as we may see in *Dauid* himselfe, whose conscience beeing so sleepe as to take another mans wife; he will make no bones to hide it by murder of his faithfull captaine. 4. In respect of the meanes themselues which are neare enough at hand: bad meanes are easily found and attempted. What might be more difficult then to picke matter against the Sonne of God, to bring him not onely vnder disgrace, but vnto death? Yet the Iewes could easily find a law, by which law he was to die: or if they had had none, they could easily make one. If they wanted true witnesse, they could suborne false. If they wanted witnesse from others, they could make vse of his owne, *We our selues haue heard him, what need we any other witnesse?*

Use. I.

This teacheth vs to suspect those causes and actions that are brought about by bad meanes: as, 1. When men runne out of Gods ordinances, and will not liue by some honest calling and meanes of life, but by cards, dice, bowles, bets, counsage, and such instruments and meanes of iniurie and wrong, they are conuined to liue a lewd and wicked life: for a good and honest life is blessed by God, and carried by good, and lawfull, and honest meanes, such as these be not. 2. All such goods as are gotten by lying, swearing, deceiuing, Sabbath-breaking, over-reaching or helping forward sinne in any man, are here not onely to be suspected, but condemned, and sentence passeth against them, as such which the deuil hath taught to bring them in by euill means, both of them accursed by God, and the gainer for them. 3. All actions which are brought to passe by vnwarrantable meanes, are likewise to be suspected not to be of God, who ordereth due and lawfull meanes to good and lawfull ends, and hath as many pipes to conuey good vnto vs, as eyes to provide for it. *Saul* must needs know his condition was vnhappy, and his businesse vnprosperous, when he must runne to the witch to helpe himselfe. So their

Zach. 4. 2.

cause

cause is worse then naught that runne to the wisard for help in diseases and losses: God is gone from them, and the remedie is farre worse then the disease. Yet how common is it, not to seeke to them by night as *Saul* did, but euen by day, as not ashamed of of it? *Herod* he would not breake his oath, no, that was not for his credite: but he might well know it to be a wicked one, which could not be kept but by murder of *Iohn Baptist*. *Obiect*. Why, what would ye haue him forsworne? *Answ*. He had brought himselfe into such a snare, as either he must be forsworne, or a murderer: Now of these, to haue broken a cruell and wicked oath, should haue hindred murder, which is a sinne in an higher degree against God and man; and to keep a wicked oath is worse then to make it. This is rather to be thought of, because euen godly men themselues are too ready to effect good things by bad meanes: as *Isaaci* will get the blessing by lying, *Rahab* will saue the spies by a lie, *Lot* will saue his guests by prostituting his daughters: In which, how euer the Lord sometime commends the fact and faith of the parties, yet he neuer commends the manner, which blemished both the doers, and the actions. The rule that we must walke by, is in *Rom. 3. 8*. *We must not doe the least euill, for the greatest good*. Therefore let vs take heed of these base trickes of the deuill, to effect our desires by wicked meanes. Many condemne good men, because they stand nicely vpon some small things, which if they would yeeld vnto, they might doe themselues and others great good; but they haue learned another lesion, not to doe the least thing against their conscience to procure themselves the greatest good: God need not their error to glorifie himselfe, and doe his people good by.

4. That religion which is set forward by bad and wicked meanes, is to be suspected and condemned: true religion was euer maintained by truth, simplicity, humility, patience, mercie, loue, meekenesse, &c. But the Church of Rome must needs defend a bad cause, the meanes are so extreemly wicked, as violence and power, treachery and subtilty, fire and sword, murders and massacres, King-killing and powder-plots, lies and equiuocations, and what not? It was once said, *Omnia venalia Rome*, at Rome all things are saleable; and now it may be said, *Rome omnia venalia*, at Rome all things are pardonable. One demonstration for memory sake: That religion which vpholds it selfe, 1. by ignorance, as the mother of deuotion. 2. by disgracing and reproa-

ching

ching the holy Scriptures, abhorring them no lesse then a theefe doth a paire of gallowes, and warning men to take heed of them. 3. by vpholding images and image-worship. 4. periurie, by freeing subiects from the oath of allegiance. 5. disobedience, yea rebellion to Princes and Parents. 6. murther and massacres of all Princes and people, Kings and kingdomes, by sword, fire, poyson, powder, poynyard, openly or trecherously. 7. adulteries and fornication by their stews and sheet-punishments, yea with large reuennues by them. 8. by lies, legends, lying and straw-miracles, notable trickes and collusions, as once in their images of the heathens the deuill often spake; but the Priests in stead of the deuill speake thorough images, and make them mooue, sweate, nod, &c. to deceiue simple people. I say such a religion cannot be of God, because the meanes of aduancing it are from the deuill. But the Romish is such a religion: therefore, &c.

Vse. 2.

Here is a glasse for liars and boasters to see their faces in, and their resemblance to their father the deuill. He promisseth an whole world, when all prooues but a shadow and image. He takes vpon him to dispose all things in the world, as though they were his, whereas we must goe to our heavenly father, *the father of lights*, for euery morsell of bread. Wherefore whosoeuer would any way aduantage himselfe by lying or deceiuing, it is manifest the spirit of the deuill ruleth in him. And therefore *cast off lying as a ragge and relike of naturall corruption, and speake euery man the truth to his neighbour*, Eph. 4. 25.

It is a receiued opinion in these dayes, that *Qui nescit dissimulare, nescit viuere*, No dissembler, no man, and plaine dealing is a iewell, but he that vseth it shall die a beggar, and some men are too honest to thrise in the world: such common speeches argue the common breach of this commaundement. But know: 1. How farre are we degenerate from our forefathers: they liued simply by their hands according to Gods ordinance: but now many liue by their wits; whence it is that trades are called craftes and mysteries, because more liue by craft and the sinne of their trade then the trade it selfe. 2. The Lord is the auenger of all such wrong by secret counsaige and lying: for he sees that thou deceiuest him that trusteth thee; and because it is hidden from men, his owne hand must reuenge it. 3. What a shame is it and slander to Christian profession, that men professing saluation by Christ, should

to carry their trades as a man that comes to deale with them, must come so suspitiously as if he were to fall into the hands of so many theeves; and hauing dealt with them hath iust cause to say, that he might find more iust dealing with Turkes and infidells? Whereas if this vice were put off, a child might traffique in the darke without delusion.

The same of boasters, who brag of things they haue not. As *Iob* speakes of the *Leuiathan* of the sea, so may we of the hellish *Leuiathan*, He is the King of all the sonnes of pride. As, 1. Many beare themselves out in fine apparrell and brauery, when indeede nothing is their owne, if their debts were paid. And if euery bird had his owne feather, they might well go naked. 2. Others, to raise themselves, make no bones to lie and magnifie their estate, as the often experience of the world shewes, that widowes and widowers promise great things of themselves, and much wealth, whereas the greatest wealth prooue debts. 3. But if you will see the very naturall protraiture of the father the deuill, if ye will heare his very voice, looke vpon the Bishop and Pope of Rome. For,

1. He hath engrossed all the kingdomes of the earth into his owne hands, saying, *All these are mine*, yet not directly, but *in ordine ad Deum*. 2. *I giue them to whom I will*: I can set vp and thrust downe, I can binde and loose subiects from their obedience at my pleasure. 3. I wil giue thee all these, *if thou wilt fall downe and worship me*; if thou wilt be my vassall, and a sound Catholike, let my laws binde thy conscience, and persecute with fire and sword these heretikes, thus thou shalt hold thy kingdome, else not. 4. But this is a small thing to challenge the kingdomes of the world, and therefore he challengeth to be Lord of heauen, hell, and purgatorie, to open and shut at his pleasure, as his three crownes imply. Here is a bragge that puts downe the deuill quite: neuer was the deuill ouermatched in boasting and lying but by the Pope his eldest sonne, that in him we might haue a plaine demonstration of Antichrist, whom the Papists themselves say must be begotten by the deuill.

If thou wilt fall downe and worship mee.]

NOW follows the condition of Satans large and prodigall proffer, which is the third thing considerable in the dart. In it are two things: 1. the matter he requires, *worship*. 2. the man-

ner, *fall downe and worship mee*. The thing he desireth is *worshippe* and honour due to God: for so our Saviours answer implieth, that he must *worship God onely*. And for the manner of this worship, he must outwardly bow and bend vnto him, or prostrate his body in way of homage vnto him. Wherein we see marvellous cunning and malice combined.

1. His cunning, in making it appeare so small a mote: for beeing a worship proper to God, as we see by comparing our Saviours answer with it, 1. Hee would make it in show and appearance, but a bowing of the body, a small thing, a gesture which God greatly regards not; as if hee had said, as *Bathsheba* to her sonne, 1. King. 2. 10. *I haue a small suit vnto thee, denie me not*: which small suit if *Salomon* had hearkned vnto, it had cost him the losse of his kingdome. And the same did our *Salomon* by his wisdom discern in this place. 2. In making it so necessary a thing to worship him: *mee*, with emphasis; *mee*, of whom thou must haue the world if thou hast it: *mee*, who am so able and willing to reward so small a seruice towards mee: God doth not so reward his worshippers.

2. His extreame malice: in that, 1. he would rob and depriue God of his honour, which is due to him alone, and to no creature else. 2. he would haue it conferred vpon himselfe, Gods greatest enemy. 3. he would haue none doe it him but *Iesus Christ* the Sonne of Gods loue, thus to wrong his Father the more: whereas God expects no other of his enemies, *ὁ δὲ τῶν ἐχθρῶν*. 4. he implies how little God regards or rewards his worshippers.

The connexion of this condition with the premisses sheweth; That,

Doctr. 1.

Satans profers are neuer free, but vpon some wicked condition or other. He said he would *give* all the world and the glory thereof to Christ, but now he addes a condition, which makes it a deare bargain. He offers freely, he will *give* all the world, and the glory of it, but the condition is dangerous; if Christ will *fall downe and worship him*. The deuill offered to put our first parents in possession of further knowledge, and no lesse a gift then deity: he makes as though he would outgive God, but all vpon this dangerous condition; if they would *eate the apple* which God had commanded them not to touch. He would help *Cain* to the fauour of God, and all the loue of his parents: but vpon condition, he would kill his brother *Abel*: for when there was none else to be

loued

loued, or to do sacrifice, he should obtaine all. *Indas* comes to the high Priests, and saith, *What will yee giue me?* Matth. 26. 15. and they appointed him thirtie peices of siluer: but vpon his own condition, *to betray his Lord and Master*: an heauie condition for so light a sinne. *Potiphers* wife profered *Ioseph* great honour and rewards, but vpon a fowle condition, of committing whoredome with her.

1. As *Salomon* saith of the harlot, *She hunteth for the precious life of a man*, so doth Satan incessantly, and therefore can giue nothing freely: for a free gift is a pledge of loue betweene parties; but hee carries a mortall hatred towards mankind, seeking by all means to deuoure vs, 1. Pet. 5. v. 8. Seeing therefore his loue is like that, of a rauening lyon to a lambe, no maruell though he bestow nothing freely.

Reasons. 1.

2. The ende and scope of all Sathans gifts is discovered in our text, *viz.* to plucke men from God, and so bring them to damnation; and indeed they are not gifts, but wages paid for doing some worke. 2. Pet. 2. 15. *Balaam loued the wages of unrighteousnesse*. Now, if we looke into the historie, Num. 22. 17. these were great gifts and honours promised, vpon condition of cursing the people of God. So as by the iudgement of the holy Ghost, all such gifts taken vpon such dangerous conditions, *are wages of unrighteousnes*. And as a Generall neuer giues pay but to such as fight vnder his colours, so Satan neuer giues pay of worldly preferment, but to such as fight his battels.

2

3. Neuer man gets any thing from Satan, but by way of contract, or bargain, where the conclusion shall be for himselfe: and beeing the arch-enemie of all charitie, he will neuer make an exchange but for the better. He giues *Adam* an apple, but it was deare bought with the losse of Gods image, and all his happines. He offers the second *Adam* the whole earth, but with such a condition, as he must for it forsake heauen. *Quest.* But is there any man so extreame wicked, that will contract with the deuill, or receiue any thing vpon any condition at his hands? *Ans.* The deuill will doe nothing for any man but by vertue of a compact, and why should he be at any mans commaund, but in hope of his reward, no more then any man would be at his, but in the same hope? But this compact is either, 1. more open: 2. more secret.

3

A more expresse and solempne contract is that of witches, coniurers, and sorcerers, wherein there is a mutuall promise of seruice

be-

between the deuill and the witch. And this promise is not onely made by solemne words, but by deedes and seales; as some diabollicall figures, figures, or ceremonies, for the ratification of this league and compact. And this is euident by the confession of all witches at this day, and by the Scripture. Of this kind was this in our text; Satan offers to compact with our Sauour Christ, and there wanted nothing but the free consent of our Sauour to the condition.

But the more secret compact is the more generall, and no lesse dangerous, though Satan be lesse seene in it. And of this kind the deuill makes many couenants in the world, and innumerable persons contract with him vnderhand, perhaps not thinking they do so. And this two wayes, 1. By a *secret faith in the deuill*. 2. By a *secret consent vnto the deuill*.

Secret faith in the deuill is, when a man vseth any superstitious or diabollicall meanes for the effecting of his desire, which he knows neither in themselves, nor from Gods institution, haue any such power to effect things, but from the power of the deuill: as the vse of charmes or spells, figures, characters, amulets, scratching of a Witch, or the like: which hauing no power in themselves, nor by Gods ordinance, can doe no good but by a secret faith in the deuill, who by Gods permission puts power in them to heale men for their delusion.

Secret consent vnto the deuill, is yet more common then the former, though the former be the common cure of common people: namely, when Satan secretly suggesteth and offereth to make a couenant and bargaine with a man, without any expresse forme of contract, but by inward temptation putteth the motion into the heart (as of *Indus*) that if he will vse such an vnlawfull meanes, or vpon such a condition, he will effect his purpose, which he earnestly desireth to attaine: now the party blinding his owne iudgement by the eagernes of his affection, giues his consent to Satan, and accepts the condition: which mutuall and silent consent of partie with partie, is a reall bargaine and couenant. Satan solicites the heart, and the heart consents to Satan: here is a secret compact, by which numbers of men are in league with the deuill, that would be loath to be thought so to be. Yea, numbers there are that receive the greatest part of their earthly portion at the hands of the deuill, by vertue of this compact, secretly beleeuing or consenting vnto him.

This serves to let vs see the difference between Gods gifts and the deuills, in fowre things: 1. Gods gifts come all from grace and loue, he freely bestowes his blessings: for his loue is euerslasting before our owne beeing, and our inheritance is eternall aboute our merit, and *in the heauens* aboute our reach. But Satans gifts proceed out of his endles hatred, and are wages of vnrighteousnesse. 2. Gods gifts are deriued to vs by good and warrantable meanes, diligence, labour, prayers: Satans, for the most part, by wicked meanes. Gods conditions are profitable and safe: Satans hurtfull and dangerous, by the breach of some commandement, by impietie or iniustice. 3. Gods gifts are first bestowed vpon vs, and then obedience is required as a testification of thankfulnessse, not as merit: Satans are after our worke as a merit and wages of sin; first *fall downe and worship me*, and then *I will giue thee all these things*. 4. Gods gifts are in mercie, for our saluation and comfort, and encouragement in his seruice: Satans, to draw vs from his seruice, and to dragge vs to destruction.

Use. 1.

Let this doctrine make vs afraid to receiue any thing from the hand of the deuill, and accept of nothing but God offers. For, 1. God is more able and willing to doe vs good then the deuill is, vnlesse we thinke with those wicked ones, that *it is in vaine to serue the Lord*. 2. An enemy is neuer so dangerous as when he flattereth and fawneth: he neuer kisseth but killeth, with *Joab*, or betrayeth with *Indas*: his gifts are deare bought, his conditions are intollerable: he will haue a better thing for it, euen our precious soules. 3. A little from Gods hands is far better then if we could receiue *all the world, and the glory of it*, at the deuills: for this comes with blessing, with promise, with contentment, with good conscience; so doth not the other. Therefore be the iust mans portion small or great, it is euer precious: *it hath no sorrow added to it*, as *Salomon* speaketh. *Quest.* How may I know I receiue any thing from the deuill? *Ans.* When any thing is gotten by the breach of any commandement of God, as by swearing, lying, deceit, oppression, and the like, this is a gift of the deuill, and the wages of vnrighteousnes.

Use. 2.

Note here how like the vsurer is to the deuill: the deuill saith, he will *giue*, so the vsurer saith he will lend, which should be free as gift: but then comes a condition of ten in the hundreth, which is more then the lending is worth. Satan is an enemy to all charity, and so is hee. The like may be said of conetous men, who

Use. 3.

will

will doe no good but where they looke for retorne of the like or more, as like the deuill as may be, and altogether vnlike to God who doth good where he can receiue none, sowes where he reaps not.

Use. 4.

See the misery of men, who accept of Satans profers. 1. Such as are in open league with him; as wizzards who binde themselves to renounce God, and their baptisme, and redemption by Christ, and to beleue in the deuill, to expect aide from him, and giue him body and soule for that help; which is the substance of the solemne leagues, made by such limmes of Satan; he is of the sure side with them, they can gaine nothing by him, vlesse he gaine themselves first. And such by Gods law ought not to liue. 2. Worldly-minded men, with whom he deales as with *Esaü*, hee giues them a messe of pottage, but on condition to sell their birthright, a silly match is made presently, an exchange of earth for heauen. 3. Men impatient in losses or sicknesse, who runne to the witch, as not knowing what to doe with themselves. But Satan neuer easeth the body of temporall paines, but to cast the soule into eternall. 4. Ambitious and discontented persons, that take preferments of Satan vpon base conditions: *Absolom* shall haue a kingdome, on condition he will rebell against his owne father. *Zimri* a captaine vnder *Baasha*, 1. Kin. 16. 10. shall haue the kingdome of *Israel*, if he will rebell and slay his Master. Discontented Papists shall diuide the land among themselves, if they will blow vp the Parliament house.

Now if we would auoid the dangerous compacts with Satan, let vs obserue these rules. 1. Beware of profanenesse; which is a sinne, where men carelesly loose heauen and the ioyes thereof for these lower and earthly things, as *Esaü* to satisfie his lusts despised the blessing, Heb. 12. 16. Let there be none such amongst vs. 2. Beleue the truth of Gods profers and promises, to relie on them, and thou shalt be fenced from Satans lies, 2. Thess. 2. 10. 3. Consider how easily men powre out themselves for *Balaams* wages; couetousnes carries away their whole heart, and yet in the end they are deceiued as he was; in stead of his reward he was slaine in his retorne homeward, Num. 31. 8. 4. Consider how little ioy there is in that which is receiued at the deuills hand: neither *Ahab* nor his posterity enioyed *Naboths* vineyard. *Iudas* brought backe his 30. peeces, and hanged himselfe. According to that of *Salomon*, *The wicked roseth not that which he taketh in hun-*

ing. 5. Moderate thy affections not to desire the kingdomes of this world and the glory of them, but a farre more glorious kingdome in the world to come, and all these transitory matters onely to help thee forward to that.

The condition of Satans profer teacheth vs further; that,

All his drift in his temptations, is to draw men from Gods seruice to his owne. An example whereof we haue in *Saul*, whom he drew from his hope and trust in God, to seeke and sue to himselfe for helpe. Hee entred also into *Indas* to draw him from his Masters side and seruice to his owne, to make him a leader and captaine against Christ, Luk. 22. 3. Neither faileth he of his purpose and scope, but effectually preuaileth in the world, and in *the children of disobedience*, Ephes. 2. 2. For if we look to that part of the world, which is indeed *the world*, not visited by the light of grace, and the Gospell, they in generall are vassalls to Satan, and professe homage and seruice to him in ceremonies and rites, as Gods people to God himselfe. 1. Cor. 10. 20. *Those things which the Gentiles sacrifice, they sacrifice vnto deuills, and not vnto God*: Which is spoken not in respect of the intention of the worshippers, but of the mysterie in that idoll worshipped, which indeed tended to the worship of the deuill the deuifer and setter forward of the same. And at this day in those newfound countries, experience shewes, how those heathnish and barbarous people, not hauing the true knowledge of the true God, doe therefore esteeme the deuill as God, and the deuill appearing to them in visible shapes they fall down and worship him, and offer many seruices and sacrifices vnto him; vpon this ground, because God is mercifull and amiable, and will not hurt them, and therefore they neede not bee so obsequious to him, but the deuill is terrible, and fearefull, and churlish, and therefore must bee pleased and worshipped, *Ne nocent*.

Nay, Gods owne people and children are often drawne from the worship of their God, to the worship of the deuill, in the most base and submisse kind of worship. The Iewes themselues offred vnto deuills, and not vnto God, Deut. 32. 17. and what did they offer but their dearest things? as Psal. 106. 37. *they offered their sonnes and daughters vnto deuills*: A marvellous high wickednes, wherein the Israelites themselues imitated the barbarous heathens, among whom Satan had brought in this vnnaturall crueltie, to kill their little children, and offer them to *Molech*

Doctr. 2.

*Non est nocent
natura Dæm. Cic.*

in the vally of *Hinnom*, v. 38. Thus they shed innocent blood by a diabolically furie, and polluted their land at the diuels instigation. Thus it was in the time of *Ahaz*, and of *Manasseh*; against which the Lord shewed great indignation and vehemence, *Ier. 7.* and *19.* and, *Ezek. 16.* And the rather, because it was against a special law enacted for this purpose (which we would thinke Gods owne people should not need) *Leuit. 17. 7. They shall no more offer to deuils, after whom they haue gone a whoring*; and the sanction followes, *This shall be an ordinance for euer.* Yet Gods people for-gate Gods institution, and natures instinct, and so put off all religion and naturall affection.

Reasons. L

And this comes to passe: 1. Because of Satans pride and ambition, who will not content himselfe with any thing, but that honour that is due to God. He beeing *the Prince of the world*, and *the god thereof*, *Ioh. 14. 3* 1. *2. Cor. 4. 4.* will be worshipped by the world as a God, and takes vpon him as if he were so indeed: whereas he is so onely by his owne vsurpation and affectation, and the wickeds delusion and acceptation. 2. Because of his malice to God, to whom he is most contrarie. God hath by the lawe of creation, of nature, the morall law, yea by the law of faith, and all other bonds, tied man to his owne seruice: now Satan seekes contrarily to depriue God of his due homage, and drawes men from the knowledg & practise of Gods wil, that he may rule them after his owne will, *1. Tim. 2. 26.* 3. Because of his hatred to mankind, to drawe men into the greatest offence and displeasure of God. *It is an euill thing and bitter, to depart from God and his seruice:* but to giue this to Gods deadly enemy, is a sinne most hatefull & dangerous. 4. It is all the businesse that Satan hath in the world, for which he leaues no stone vnturned, no meanes vnattempted, to set vp his owne kingdome aboue and against Gods kingdome; a compendious way wherof is to hinder, corrupt, or destroy the true worship of God. *1. Thess. 2. 18. Satan hindered me:* namely, the true worship which *Paul* sought to establish. He corrupted the worship of God among the sonnes of God by the daughters of men, *Gen. 6.* And he sought to destroy all Gods worship in the posterity, by destroying *Abel*.

Quest. But is it possible that Sathan can so preuaile to drawe men to worship himselfe in stead of God? And what meanes v-feth he to effect it? *Ansiv.* Yea it is plaine and vsuall, as we shall easily see, if we consider, 1. the wayes that a man worshippeth the

deuill:

deuill: 2. the meanes how he bringeth men thereunto.

I. The wayes are laid downe in these fowre conclusions:

Conclus. 1. Whosoeuer worshippeth for God that which is not God, he worshippeth the deuill for God. Deut. 32. 17. *They offered vnto deuills*, that is, to gods whom they knew not. In all diuine worship, whatsoeuer is not performed to God, is performed to the deuill, there beeing no meane between them in worship. But how hath the deuill drawne Pagans and heathens to set vp and worship false gods, deuills indeed, *Mars, Iupiter, &c.* yea and Gods owne people to worship *Dagon*, and *Baal*, and *Molech*? At this day all the Easterne people of Turkes and Saracens worshippe *Muhamet*, a god of their owne making. And the Papiſts all giue diuine worship to ſtecks and ſtones, the worke of mens hands, to ragges and relliques, to their breadden and baked God in the Sacrament; as baſe an idolatry as can be found among the heathens: in all which they haue fallen downe to the deuill, and worſhipped him.

Conclus. 2. Whosoeuer worshippeth God in any other meanes then himſelfe hath appointed, he worſhippeth the deuill, and not God. If the manner of Gods worſhip preſcribed by himſelfe in the Scripture be reſuſed, that cannot be Gods worſhip, becauſe the manner is deuiliſh by the deuill. Thus doe they who profeſſe the true God diſtinct in three perſons, but worſhip him according to their owne deuiliſhes and humane traditions; as the Papiſts that worſhip God in images, pilgrimages, & a thouſand deuiliſhes meere ſtrangers to the Spirit of God in Scripture, thruſt in by Satan for his owne ſeruice.

Conclus. 3. Numbers will not be perſwaded they worſhip the deuill, when indeed they doe. For as then we worſhip God actually, when we ſerue and obey him, ſo then men worſhip the deuill, when they doe the workes of the deuill, Ioh. 8. He that is a ſlaue, a vaſſall to the deuill, is an apparant worſhipper of him. Yea, ſo neare a ſeruice is between them, that the deuill is ſaid to beget many ſonnes in the world, Ioh. 8. 41. now euery ſonne honours his father. Thus doe all they that are ſubtile to peruert the ſtraight wayes of God, as *Elymas*, therefore called by *Paul* the *child of the deuill*, Act. 13. 10. becauſe he ſought to hinder the word and work of God. Thus doe all thoſe tares, the children of that *wicked one*, Matth. 13. 38. which grow vp in Gods field to the moleſting and annoyance of the Lords wheate. Thus doe all they who when

they should spend the Lords Sabbaths in his worship, they worship and serue the world in buying and selling, or the deuill in play and gaming in their owne houses, falling downe to the worship of the deuill, when true worshippers are in Gods house, performing their homage and seruice to him.

Conclus. 4. Satan preuailes against numbers, by drawing the affections of their hearts from the true God, to something besides him, to loue, trust, and follow it more then God: as the voluptuous person, that makes his bellie his God, and so is a louer of pleasure more then of God: and the couetous person making his wealth his God, whom *Paul* therefore calls an *idolater*. All these and many more are worshippers of the deuill, and fallen downe to him, and cannot possibly worship the true God.

II. How and by what meanes Satan doth thus preuaile. And the meanes are these: 1. He hath often the secular arme, and humane authoritie: 2. *Chron. 11. 15. Rehoboam* ordained Priests for the high places, for the deuils, and for the calues that he had made. Thus Antichrist, the beast of Rome, *Reu. 13. 16.* by power made all both small and great, rich and poore, bond and free, to receiue his marke in their hands and foreheads. So he did in our country by fire and sagot in Queen *Maries* dayes. 2. Sometimes he drawes men to his owne worship by pollicie; for he can transforme himselfe into an Angel of light, he can preach Christ for a need, to ouerthrow the preaching of Christ, *Mark. 1. 34.* he can be a lying spirit in the mouthes of fowre hundred false prophets, *1. King. 21.* at once: and can put on the shape of *Samuel*, beeing still a Sathan. 3. Sometimes by faire promises, as in our text, he will giue a whole world to bring Christ to one sinne: Thou shalt haue ease, pleasure, wealth, credite; in a word, thy hearts desire, *if thou wilt fall downe and worship mee.* 4. By perswasion, that it is a vaine thing to serue God, *Malach. 3. 14.* no ioy for the present, no recompence hereafter: thus he carries with him innumerable companies with things present, not considering the time to come. 5. By threatning of crosses, losses, disfaueur, as *Balaac* said to *Balaam*, *Thy God hath kept thee from preferment.* By violent persecutions, *Reuel. 12. 13. 15.* the redde dragon persecuted the woman which had brought forth the manchild; the serpent cast out of his mouth waters like a flood, to cause the woman to be carried away. 6. By effectual delusion, by meanes of signes, wonders, false miracles, and sleights, which Sathan putteth forth to giue credite to false

worshippe, as it is spoken of the great Antichrist, 2. Thess. 2. 9, 10. *that hee shall come by the working of Satan, with power, signes, and lying wonders, and in all deceivablenesse of unrighteousnesse among them that perish:* and thus shall the beast deceive all those, whose names are not written in the booke of life. Thus many are deceived in Poperie, by the iugling and craftie conueyances of the Priests, and often by magicke, making their images appeare to sweate, to nodde, to roll their eyes, to passe voices through them, and make blood appeare in the hoast; which they would haue their people beleue: and thus Satan mightily drawes them to the worship of himselfe.

Here let vs learne to bewaile the miserie of men seduced by the deuill, and thrust from their God, whether more openly, or more secretly: as, 1. Such as ioyne to Poperie, renouncing the worship of the true God, and fall downe to the deuill to worship him. Rev. 13. 4. and they worshipped *the dragon and the beast*: noting that the worship of the beast, is the worship of the dragon. Now they worship the beast that giue him power over the Scripture, over the consciences of men, to make lawes to bind them, to pardon sinnes, to open heauen, hell, purgatorie, and receiue his bulls and canons before the Canonical Scripture. A lamentable thing, that Satan gets such great ones daily to fall downe, and worship him.

2. Such as get liuings by bribery, symony, chopping and changing, and such indirect courses: here the Chapleyn hath fallen downe to the deuill, and worshipped him, and he hath bestowed the benefice.

3. Such as seeke to witches for help, or cunning men and women: a plaine and open seruice of the deuill, by vertue of a league and compact, at least secret. *Should not a people seeke to their God?* or can all the deuills in hell remooue the hand of God?

4. Such as by flatterie, dissembling, iniustice, lying, swearing, or breaking the Sabbath, obtaine wealth, or profit. All this the deuill hath giuen thee, because thou hast fallen downe and worshipped him. Whatsoever a man doth against the word, against his oath, or conscience, is a falling down to the deuill, and a worshipping of him.

Take heed of comming vnder the power and seruice of the deuill: and to that ende obserue these rules: 1. Hold thee to Gods word and will in all duties of pietie and iustice, both for matter and manner. For we must not onely doe our Masters will, but also

Use. 1.

Use. 2.

according to his will. 2. Heare and foster the motions of Gods Spirit, which are euer according to the word. It is a note of a man giuen vp to Sathan, to haue continuall disobedience breathing in him, Eph. 2. 2. The fowle spirit sauiours nothing but the flesh. 3. Renounce the world daily, be not a seruant to any lust, neither take pleasure in it. For when Sathan findes a man seruing pleasures, he halts him with them, and clogs him with cares of riches and voluptuous living, Luk. 8. 14. 4. Walke in the light, loue it and such as walke in it. It is a signe of a man in Sathans snare, to despise the things that are good, 2. Tim. 3. 3. to make a shew of godlines, denying the power thereof, v. 5. Satan himselfe pretends light, but walkes in darkenesse, and leads such as he rules in the same path. 5. Contend for the faith, Iud. 3. and Gods pure worship, stand for God, be at warre with thy sinne, keepe an inward conflict and combate; for, not to be tempted of Satan, is to be possessed by him: Luk. 11. 21. *When the strong man keeps the hold, all is at peace.*

VERS. 10. *But Iesus answered and said, Auoide Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

NOW we come by Gods assistance, to the answer of our Lord to the deuills third dart. In which consider three things: 1. the deniall and resistance, *But Iesus answered, and said:* 2. the manner of it, *Auoide Satan:* 3. the reason, *For it is written, Thou shalt worship the Lord thy God, &c.*

First, our Sauour would not yeeld to Sathans temptations: 2. nay he repels it with great vehemence. 3. he hath iust reason so to doe.

I. Christ would not yeeld to the temptation, no not for a world. *Quest.* Why? what hurt had been in it? *Ans.* 1. He had taken the honour of God, and giuen it to Sathan: whereas the Lord hath said, *I will giue mine honour to none other.* 2. He had consented to a lie, viz. that the world was Sathans in possession and disposition. 3. He had partaked and abetted all that iniustice and wrong which Satan would offer to all the inhabitants of the earth, if hee had yeelded, or accepted any thing from him. 4. He had impeached his owne right, and present possession of all things, whereof

he was right heire, already inuested by his Father. 5. Although the worship required was externall, yet it was diuine; and so in giuing it to Satan, it had bin idolatrous, which had intangled the Sonne of God in sinne, and vnfitted him to the redemption of mankind. So as in respect of God, of Christ, of vs, and the whole Church, it had been euery way wofull and dangerous, as Satan, yea our Lord well knew.

Hence we learne, from the example of our Sauour Christ, to esteeme and preferre Gods glory aboue all the world. Christ could not be corrupted with gold, nor siluer, nor kingdomes, nor glory, but as a good Physitian sees all diseases and eye-sores, without contracting hurt to himselfe: the glory of his Father in his eie, is an antidote to preserue him without infection. And no maruell, seeing he had formerly preferred the glorie of his Fathers mercie in mans saluatiō, aboue the glorie of heauen it selfe, which he left, and became a man of sorrowes, and was numbred among the wicked to that purpose. Here is an example for vs, which we cannot attaine, but must looke on a farre off for our imitation, to come as neare it as infirmity of flesh will affoord vs.

Moses, that man of God, so preferred the glorie of God before the world, that he made a strange choise, viz. to suffer with Gods people, rather then to enioy the treasures and honours of Egypt, Heb. 11. 24, 25. Nay, he was so set for Gods glorie, as he preferred it before his owne part in the booke of life, Exod. 32. 32. Rather then thou shouldest not glorifie thy mercy in thy people, and rather then thou shalt giue the enemie cause to blaspheme, rather blot my name out of thy booke, let me haue no part in heauen. The Apostles also following the steps of our Lord, for Gods glorie, and the Gospels cause, did glorie in the worlds contempt, and reioyced that they were counted worthy to suffer for Christ, Act. 5. 41. Paul bare in his body the markes of Christ, Gal. 6. ver. 17. and was a prisoner, Eph. 3. 1.

1. Gods glory is the cheife good, and the vtmost extent of all his owne counsell, and actions, wherein he manifesteth his mercie or iustice, Rom. 9. 22, 23. and so it ought to be of ours; 1. Cor. 10. 30. *whatsoeuer ye eate, or drinke, or whatsoeuer ye doe, do all to the glory of God.* An earthly child honours his father, when he imitars him in good: so doe we honour our heauenly Father in this imitation. The first thing in Gods intention, must bee the first in ours.

Doctr.

Reasons.

2

2. The practise of this dutie is a fruit of faith, and a support of faith. Heb. 11. 24. *By faith Moses refused to bee called the sonne of Pharaohs daughter.* The consideration of Gods faithfulness in promising and performing better things, makes these inferiour things small in our eye: as *Moses* therefore preferred the rebukes of Christ before the treasures of Egypt, because hee looked at *the recompense of reward.* And that the sight of Gods glory, worthy to be set above all things, takes the part of faith to foile temptations, is apparant in our text, by the practise of our holy Saviour.

3

3. In the Lords prayer the first petition is, that Gods *name* may be *hallowed*, set before the desire of daily bread, yea before remission of sinnes, because all these are but meanes tending and serving to the maine end of all, which is Gods glory. All our good, spirituall and temporall, are or ought to be means tending to that end.

4

4. Gods glory is the dearest of all things to himselfe, of which he is most *iealous*, and so ought to be to all his children, as we professe our selues to be. And what can more reioyce the heart of a gracious and ingenuous child, then the honour and high respect of his parent?

5

5. According to our estimation of God himselfe is our respect of his glory, and so much as we esteeme his glory, so much we esteeme himselfe. It is true that Gods glory is eternall, and so abides in it selfe not capable of our addition or detraction, and God will be euer most glorious, though we neuer had been: neither need he our help to make him glorious. The sunne would shine in his brightness and glory, if all creatures were blind and no eye saw it. But yet he will trie how much glory wee will ascribe vnto him, and how we prize it, and how industrious we are to magnifie and exalt it: not that he can get any good by it, but we our selues reape the fruit: euen as the fire is not hotter, because we stand by it, but we are hotter; so while we glorifie God, not God but our selues are become better & more glorious. God loueth his glory as he loueth himselfe; and we, as we loue himselfe, so we loue his glory.

6

6. This is the perfection of Christianity and grace here, and of our glory and immortality hereafter, to preferre his glory above all the world. The *Sponse* (Cant. 2. 18.) calleth Christ her *best beloved*, which he could not be, if she loued any thing better then

him.

him. And our Sauour cashiereth him as vnworthy to be his follower, that doth not at least in affection and full purpose, forsake father, and mother, and wife, and children, and goods, and lands for his sake. This perfection of grace the holy Martyrs attained, who rather then they would dishonour God in yeelding the least show of idolatry, refused the whole world, yea their liues. And the perfection of glory in the life to come is, that nothing else occupie or distract vs from beeing wholly taken vp in the immediat glorifying of God, without either satiety or ceasing.

Let vs learne to be of the same minde with our Lord Iesus, in whome we haue a worthy patterne of constancie and heauenly resolution, in that all the world and the glory of it could not moue him, no not by a gesture to impaire his Fathers glory. The heathen man could say, if he would forswear himselfe for any thing, it should be for a kingdome. *Absolom* for a kingdome would kill his owne father. *Iehu* for a kingdome makes no end of murders: One saith of him, *What was a basket full of heads to a kingdome?* 2. King. 10. 8. *Herod* for a kingdome kills all the male children. Nay it were to be wished, that onely kingdomes could draw men to mischeife: for then should not *Ahab* murder *Naboth* for a field, nor *Iudas* betray his Master for thirtie pence, nor Christians and Protestants lie and sweare, and forswear, and transgresse for a piece of bread. How many executions haue we for 30. pence, or 13. pence? Which shews how degenerate men are from Christ, whom all the kingdomes in the world, nor the greatest things in them could moue in the least manner, and as it were indirectly, to dishonour his Father. Nay, what shall we say of them, that professe, they nor no man else can trade, and buy, and sell, to liue without some lies, and dissembling sometimes? These may carrie the name of Christ, but the minde of Christ is farre from them. Others thinke, and say, What need men be so nice to stand vpon so small scruples, as not accept so good offers and promotions in the world, which haue some condition or other annexed, which their conscience cannot without offence swallow? What, may not he call a little euill good; and a little good, euill; that so he may raise his owne estate, and doe himselfe, and others much good? And thus he is euery where accused of indiscretion. But to these wee obiekt Christs example, who would not be moued with all the world to doe that he was not warranted for in the Scripture. And

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for the imputation of indiscretion, we alledge *Moses* example, who *when he was at age* (saith the text) *refused to be called the sonne of Pharaohs daughter, and chose rather to suffer with the people of God.* And to all such alledgers we say in one word, Either was Christ farre wide in refusing so great an offer, or else are they.

Vse. 2.

As we must preferre the glory of God above the world, so we must promote it by our best meanes: The Magistrate by procuring and stablishing that whereby God may be most glorified, not administering iustice by affection or reward, or sparing offenders by a cruell mercy, who should be made examples to others, or not encouraging the godly: All this dishonours God highly. The minister must vse his gifts, not for any priuate end, but for Gods glory, as a good seruant that gaines all for his Master. And euery priuate man must so carrie his course of life, his trade, his speeches, as God may bee honoured in all things: his light in all things must shine, that our heauenly Father may bee glorified: therefore in euery thing whether it will carrie the commendation not only of truth and honesty, but of Christianity and religion.

To stirre vs vp to this duty, see some motiues:

1. All creatures in their kind doe glorifie God, and keep their standing, the sunne, the starres, *the heauens declare the glory of God.* Psal. 19. 1. *the ox knoweth his owner, and the asse the master of his crib,* Isa. 1. 3. *the crane, swallow, and turtle know their times,* Ier. 8. 1. What a shame for Israel then not to acknowledge their benefactor, but come so farre behinde the vnreasonable creatures? What a shame for Christians to come behinde the Israelites, who partake in far greater mercies and meanes then they did?

2. Hereby we manifest our selues to be the seruants of God, in resisting the dishonour of God, and standing out for our Lord, against Satan, wicked men, hypocrites, whose whole desire is to obscure and darken the glory of God, and as far as they can with violence to tread it vnder foote: Especially hauing vowed in our baptisme so to doe. He is a coward that seeing the readines and alacritie of the enemy, is not by it prouoked to stout resistance, especially standing in a good cause, and sure of victory. Can a child indure his father to be dishonoured and wronged by word or deed, and put it vp? Can Gods child, seeing a sonne honours his father?

3. Our time is but short, we are in our last conflict, the time of

our

our full deliuerance and introduction into heavenly glory is at hand, the crowne is in our eye, almost vpon our heads already: and therefore let vs encourage our selues a while to be instant for the glory of God, which is our last scope and cheife expectation: euen as a trauellet that sees the euening come vpon him, is so much the quicker till he attaine the place he desires; so we ha- uing the euening of our life approach, and our last houre, should set our selues forward with more speed and alacritie towards our home, holding on our right way, which is the glorifying of God in all things.

4. We haue a cloud of examples before vs: 1. *of holy men*, who haue endured Martyrdome, and reioyced in the flames, that they were worthy by their so exquisite torments to glorifie God, as Christ told *Peter* that *by such a death he should glorifie God*. 2. *of holy Angells*, who spend all eternitie in magnifying Gods holines and glory: *Isa. 6. 3.* one cries to another, *Holy, holy, holy is the Lord*: the whole world is full of his glory: and, *Luk. 2. 14.* *Glory bee to God in the highest heauens*. And shall not we approach to the Angelicall life, which is the happiest of all creatures? 3. *of the blessed Sonne of God* our head, whose whole life was nothing else but a seeking of the glory of his Father: And should not the members imitate the head? Haue we so many faithfull guides in so dangerous a way, and should we be so cold and slow in the imitation of them?

Iohann.

5. Our glorification is indiuidually knit to our glorifying of God: as, *1. Sam. 2. 30.* *Him that honoureth mee, will I honour*. Yea Christ claimes his glory on no other condition but this, but that he had *glorified his Father on earth*, *Ioh. 17. 4.* As among men, great benefactors are well pleased with small testimonies of thankfulness, where ability wants to performe much: so the Lord accepts our small obedience and studie of glorifying him, that he plentifully remunerates it.

Meanes to come to glorifie God in some good measure.

1. Pray for wisdom, and a sound iudgement. *Phil. 1. 10.* *that ye may discern things that differ*, beeing filled with the fruits of righteousness, to the *glorie and praise of God*. For euery thing will not please and glorifie God. 2. Renounce thy owne glorie in doing things. *Ioh. 8. 49, 50.* *How can ye which receiue honour one of another, seeke the honour that cometh of God?* Certainly Christ sought not his own praise, but the praise of him that sent him. 3. Obserue Gods

wise.

wisedome in his word and workes ; his power , iustice , and mercy ; his benefits and corrections on thy selfe and others ; in all things praise him : He that praiseth me , glorifieth mee. Psal. 50. 23. 4. Honour God in an honest and Christian conuersation : gracious speeches , and an vnspotted life , honour the Gospell : hereby stop the wickedes mouthes , and glorifie God , 1. Pet. 2. 12.

II. The manner of this answer of Christ ; *Avoid Satan*] which differeth somewhat from Christs other answers , beeing more plaine and sharpe then they , as appeareth , 1. in the title he giues him , *Satan* : 2. in the commaundement , *Avoid*. First , hee calls him *Satan* , which is the third name giuen him in this history : for he had before been called a *deuill* , that is a false accuser , and a *tempter* , and now he is called a *Satan* , signifying an aduersary or enemy : 1. to God directly : 2. to man , both in his person , whome he often possesseth and vexeth , Matth. 4. 24. and also in his estate , which he doth often endamage and impouerish , as we see in *Iob*.

And Christ doth now so tearme him , 1. To shew him that he takes better notice of him then before : for hee called him by no name before , though he was called by the two former tearms by the Euangelist. 2. That we should see further into his nature , the more to beware of , and detest him. 3. To shew vs how we may detect an aduersarie , and smell a deuill ; namely , when he sets against and opposeth the grounds of religion. 4. To teach vs that he is no friend , that offering vs wealth and honour , would draw vs from God and religion. The greatest kindnes here is the greatest cruelty.

Avoid] 1. This is a word of indignation , as we say to a dogge , auant : for Christ was much offended and angry against this temptation , when he saw and heard Satan so impudent and blasphemous. So Christ giues this as a reason of the same speech to *Peter* , *Avoid Satan* ; for thou art an offence vnto mee. Christ shewes indignation , because Satan shewes his blacknesse. 2. It is a word of rebuke and castigation of Satans importunity and impudency , who would not be satisfied at the first and second assault , but still renewes more hellish and horrible temptations. Thus *Luke* expresseth it , *Hence behinde mee* , as one not worthy any longer to behold his face. 3. It is a word of dismissal , or sending him packing , and carries in it the force of a commaundement. *An heretike* (saith the Apostle) *after once or twice admonition auoid* , Tit. 3. 10.

Thus

Thus deales our Sauour with Satan here, who is *hereticorum hereticissimus*, an arch-heretike: as a great man talking with a wrangling fellow, whom no reason will perswade, commands him away, he will heare him no longer.

Quest. Why was our Sauour so angry at this temptation about the former, wherein he exercised meeknesse and patience? *Answ.* 1. His wisdom knewe how farre he was to beare Satan at this time, and how much to suffer from him, and then how his mouth must be stopped, which meeknesse and lenitie would neuer doe: there is no hope to winne or ouercome a deuill with kindnes, nor to shake him off that way; nay rather this will more inuite on his malice, he will goe so farre as he is suffered. 2. Christ thirsted after mans saluation; and his loue to vs and our redemption, made him so angry with the deuill, who sought by all meanes to hinder it: for had he been defiled with sinne, the work of redemption had auailed vs nothing. 3. To note the hatefulnessse and detestation of that sinne of idolatrie, whether it be couert or open, that if our dearest friends should solícite vnto it, euen the wife of the bosom, we should pursue them to death, and so shew our deadly hatred against it, Deut. 13. 1. 6. 4. The two former more concerned himselfe, but this concerned his Fathers glorie directly: he heares him claiming all to be his, quartering the armes and royalties of God, making himselfe a God, and challenging worship due to God: this he could not beare: his tendernesse and zeale to his Fathers glory, would not endure so vile a creature to carrie away, no nor to challenge any part of his worship.

Gods causes must euer more affect vs, then our owne. How full of lowlinesse and meeknesse was our Lord and Sauour in all his owne causes? He did not stríue nor cry, neither was his voice heard in the streetes: *he would not breake a bruised reed, nor quench a smoking flaxe*, Isa. 42. 3. Matth. 12. 20. *When hee was reuiled, he reuiled not againe.* When he was called *glutton, drunkard, a friend of Publicans and sinners*, Matth. 11. 19. 28. in stead of returning rough language, he calleth, saying, *Come vnto me all ye that are weary and beaui laden, and I will ease you.* He was lead as a sheepe to the slaughter, and opened not his mouth: when thy accused him of capitall things, knowing that his answers would not be taken, he answered not a word. Now he was in his owne cause. But when he takes his Fathers cause in hand, how doth he cloath himselfe with zeale, which euen consumes him? Ioh. 2. 15. in purging his Fa-

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thers house, he layes about him, and whips out the abusers of that holy place. *Moses* in his owne priuate cause was the meekest man upon the earth; beeing contumeliously worded by *Miriam* and *Aaron*, he presently pardons it, and prayeth for *Miriam*, and gets her cured of her leprosie. In *Exod. 32.* that froward people was readie to stone him: yet when God begins to be angry with them, he forgets all, and prayes God rather to put his name out of his booke, then not to pardon their sinne. But, seeing the calse, his calme spirit is vanished, and he breakes the tables of stone that were in his hand. The Apostle *Paul* euery where prouokes Christians to meekenes, patience, and laying aside of reuenge, and stirringnesse of spirit in priuate causes: yet (*Act. 17. 16.*) when he saw the idolatrie of the *Athenians*, his Spirit was stirred up in him.

Reasons, 1.

1. The religion which we professe, should bind vs vnto God most straitly: therefore *Augustine* noteth the word either *à religando*, or *à relinquendo*, that where religion is, it will leaue all for God. And hence is selfe-deniall enioyned, as a necessary preparation to him that will professe religion.

2

2. Gods glory is preferred by himselfe aboue all his creatures, as beeing the end of them all; and therefore must so be of vs, euen aboue our selues: for of him, and through him, and for him are all things. Wee see in the common-wealth how the instruments of publike iustice, if any seruice be commanded from the King, must lay aside their owne businesse and ease, and execute the Kings pleasure before their owne. Such a good seruant for his Lord was *Paul*, saying, *My life is not deare vnto mee, so I may finish my course with ioy.*

3

3. Our Lord *Iesus* hath more affected our cause then his owne: what an infinite loue shewed he in descending from his glory, to worke the great and painefull worke of our redemption? what infinite miserie did he sustaine to help vs out of it? what an happines forsooke he to recouer vs to that which we had forsaken? what a deare price did he pay for our ransom, when we were lost? Is it not fit now, that we should be earnest in the cause of such a friend? May not he well disdain, that any thing in the world (neuer so much concerning vs) should be preferred before him, yea or equalled with, or loued without him?

4

4. Doe we know that God himselfe is the cheife good, and should not we cast our eyes beyond our selues, sinnefull lumps and heapes of dust, that all the springs of our affections might run into

this maine? Shall we bestow the pitch of our affections vpon lower things (as earthly-minded men doe) when we may satiate them with God himselfe, and the things of his glory?

5. There is no losse in neglecting our selues for God, but great advantage: for his eye is vpon vs to be a speedie, faithfull, and royall rewarder of vs. The preferring of our Lords cause about our selues, is the preferment of our selues in the end. *He that loseth his life for my sake (saith Christ) shall finde it.* And therefore as *Cæsars* eye made his souldiers prodigall of their blood; so Gods eye vpon vs should make our selues small in our owne eyes, that his glory may be maintained and reserued wholly to himselfe. *Moses* preferred Gods honour before his owne: for he looked for the recompence of reward.

The vse hereof belongs to such as are specially set forth to set vp Gods causes. The magistrate is not now a priuate man, to seeke himselfe, or to set forward his owne designes, or to shew his heat in his owne priuate causes, but to preferre Gods causes before all mens, his owne or others. *Dauid* a King, how calme was he in his own case, when *Shimei* trayterously railed vpon him, and *Abishai* would haue fetched his head, *Oh no* (saith hee) *God hath bid him raile, &c.* But when Gods cause was in hand, *Oh then, away from mee yee wicked: and, I will haue no wicked person in my house, I will timely destroy the wicked from the house of God.* Good *Nehemiah* neglecteth his owne allowance, and departed from his owne right for the peoples sake, c. 5. but c. 12. how zealous is hee for God? hee will not let God loose his right: not one whit of the Sabbath must be allowed to any vse but Sabbath-duties. Such a courage for God and the truth, ought the Magistrate to haue, as neither for feare of men, nor any mans fauour or affection, he neglect any thing which God would haue him doe, especially for the house of God, and the offices of it. Alasse, how many Magistrats are of *Gallios* minde, to thinke religion but a matter of words, as if God made them gouernours of men onely, but not of Christians; keepers of the second table to preserue peace and iustice, and not of the first to preserue piety and religion? and if they be so, why are not blasphemies, and horrible oaths, and innumerable profanations of the Sabbath seuerely punished? why are not Popish and profane persons compelled to come into the house of God? Shall a pilferer of a trifle of a mans goods know, that the Magistrate beares not the sword in vaine, and shall not he that robs God of

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Use. I.

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his glory, by cursing, swearing, contemptuous breaking of the Sabbath know the contrary?

The calling of a Minister is more specially to promote the causes of God, which therefore must affect him above all his owne respects. How earnest was Christ in his Fathers worke, when his parents came to seeke him at twelue yeares old? he rebuked them for interrupting him; whereas in all priuate conuerse he gaue them reuerence, Luk. 2. When his disciples brought him meat, he neglected that also, saying, *It is my meat, and drinke, to doe the will of my Father.* And if preferring Gods causes will not suffer vs to respect our selues, much lesse will we be hindred by others: we cannot tune our songs to mens eares, but must deale faithfully and plainly, though we displease men. How zealous was Christ against the hypocrisie of the Scribes and Pharises, Matth. 23. though it created him much enuie and malice? When he saw the inuincible hardnes of heart in his hearers, how did he mourne in his spirit, and looked angerly about him? Mar. 3. 5. Surely if we goe about to please men, or set vp our selues in the world, Gods causes will affect vs slenderly: Therefore it shall be our happie portion to set the top of our ambition the glory of God, and in our iudgements and practise, preferre the winning of soules before the winning of the world.

Use. 2.

Let euery man learne to consider what businesse God hath put in his hand to doe, and not be hindred in that; for that is Gods worke, Gods cause, vpon which depends some part of Gods glory. And whatsoeuer he may glorifie God in, for which he can warrant his calling, let him set that forward, and let no respect hinder him: let him not suffer God to be dishonoured in his familie, nor where hee can hinder it: let the spirit of patience swallow a number of priuate and personall wrongs; but, when God comes to be wronged, let him stirre vp the spirit of zeale and courage.

Use. 3.

Here many are reprooued, who faile against this doctrine: as, 1. Men that follow nature abandoning religion, hate and fiery in their owne quarrells, not a word can be sooner vttered against them, but they are ready to draw, and to stabbe: Their owne names may not be mentioned without all due respect: But for Gods causes and quarrells, let others looke to that. How hate was Cain in his owne cause? but so much the cooler in Gods causes and seruice. *Haman*, how busie in his owne priuate quarrell to

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bring *Modesti* to death, yea to destroy the whole Church, had not his gallows caught himselfe? Oh beware by these examples of more zeale in thine owne cause, then in Gods; in thy owne name, then in Gods. 2. Such *Ostriches* as can digest any high contempt of God, without indignation or reproofe, and can suffer men to sweare and curse by God and Christ, his blood, wounds, and teare him to small peices. It would be thought disloyaltie to heare the Kings Maiesties name or title contumeliously spoken of, and not bring the partie to condigne punishment. It was an olde law among the Romanes, that if any man did sweare by their God *Ianus* it should be death, vnles the Senate approoued it, or it were made before a Priest; why? that it might be either punished or reproofed. It were well if we had such a law amongst vs. 3. When care of our owne houses eate vp the care of Gods house: things shall be neat and conuenient at home, no care how Gods house lies. When base trifles are preferred before Gods word, and the good feeling of it; as stage-playes and enterludes. When Gods Sabbaths and time must giue place to our callings, or recreations, or are passed away in Gods worship, more heauily then holy-daies or worke-daies. Here is a man affected more with his owne sinn, then the highest causes of Gods glorie.

III. The reason of our Sauiours deniall: *For it is written, Thou shalt worshippe the Lord thy God, and him onely shalt thou serue.*

Our Sauiour had sharply reproofed Satans impudence in his bold onset this third time; but yet because it is not sufficient to thrust off an aduersarie with heat of words and sharpe reproaches, vnlesse there be added also a direct answer and satisfaction to the matter in hand: he therefore most fully answereth by the Scriptures, euen the deuill himselfe; not contenting himselfe by his power to repell him, which Satan now beginneth to feele, vnles also by the power of the word he conuince him, and thereby a-ward the dart, and breake the temptation into peices.

Which must be our rule in dealing with vaine and iangling aduersaries; not to answer them according to their foolish disposition or prouocation, nor to be like them in frowardnes or stiffness, in heat and perversnes, but to answer them with words of wisdom, with sound matter and moderation, both to conuince them, and beat downe selfe-conceit in them; which is the meaning of those two precepts, *Prou. 26. 4. 5.* which seeme contrarie; but are easily

reconciled by the due respect of persons, places, times, and other circumstances. Euer remember one rule, that no aduersarie (suppose the deuill himselfe) is to be answered by affection or passion, but by iudgement and sound reason: Yea, if we haue no hope to winne our aduersarie, or doe him much good, as Christ had none of the deuill, yet we must testifie to God and his truth for the confirmation of our selues and others.

The testimonie alleadged is out of Deut. 10. 20. *Thou shalt feare the Lord thy God: thou shalt serue him:* and, Deu. 6. 13. An vniuersall and affirmatiue precept, by which euery creature is bound to his Creator, and him alone, to performe diuine worship vnto him. And it is aptly applyed by Christ to this dart of Sathan: For it implyeth, 1. That he himselfe, as now standing in this conflict with Sathan, is a creature of God as he is man, though otherwise as God he be equall to his Father. As man he is subiect to the law, and to this precept among the rest. 2. That Satan is not God, as he pretendeth by his vniust claimes, nor any way equall to God. 3. That therefore neither must he beeing a creature, giue the least diuine worship from God; nor he that thus claimes it, can by any meanes be capable of it. 4. That the Scriptures of God reserue vnto God his due worship, and forbid that any creature shall share with him. Christ stands not to dispute whether the sight presented were a shadow or substance, nor whether he would giue it him or no, but holds him to the Scripture, which vpholds his Fathers right.

Quest. But why doth our Sauour change, and adde to the text of *Scripture*, as not regarding that terrible woe denounced against such as adde or take away from the word, and contrary to that, in Deut. 12. 32. Here our Sauour, 1. changeth: *Moses* saith, *Thou shalt feare*: Christ saith, *Thou shalt worship*: 2. addeth: for *Moses* hath not the word *onely*, which is of Christs putting to that text.

1 *Ans.* 1. Here is some difference indeed in words, but not in sense, and therefore it is no corruption of the text, nor letting out the life of it, which stands not in the words, but in the true sense.

2. Our Lord both in great wisdom changeth the word *feare* into *worship*, and iust cause; for, 1. *Moses* vseth *feare*, which is a generall word, in which is contained all such diuine duties as godly men ought to performe vnto God: and our Sauour mentions one speciall, which is included in that generall; which thing *Moses*

speakes

speakes as well as hee, in the generall; as he that commands a whole, commands euery part, inward and outward. 2. Hereby our Sauour aptly meetes with Satans temptation, *If thou wilt worship me*; he vseth the same word, not tying himselfe to *Moses* his words, but keeping the sense, but to Satans word: and, 3. He noteth the nearenesse and vndiuidednes of Gods feare and his worship; as where the cause is, there will be the effect, so true feare and worship goe together; where one is, there will be the other: and for this cause one is put for the other, not here onely, but elsewhere, as *Esa. 29. 13. their feare toward mee was taught by the precept of men*: Christ alleadging it, *Matth. 15. 9. saith, You worship me in vaine.*

As for the word *onely* added, which is not in the law, it no way addeth any contrary or diuerse sense to *Moses*, but onely expoundeth or giueth a fit commentarie to the text, and speaketh that plainly in one word, which *Moses* doth in more: as *Deut. 2. 13. Thou shalt feare the Lord thy God, and serue him, and walke after no other gods*: which is all one with our Sauours, *Thou shalt serue him onely*. As he that saith, The King is the supreme gouernour, and none but hee; saith in effect, The King is the onely supreme gouernour.

3. Christ and his Apostles had a priuiledge in alleadging Scriptures without error, and were infallible expounders as well as alleadgers.

4. This alteration of words is made by Christ, to warrant vs, that Scriptures alleadged by teachers according to their right sense (although with alterations and additions) are to be taken as true expositions and allegations, we beeing not tyed so strictly to words as to sense: For otherwise, all our sermons and expositions, which serue to beat out the true sense of Scriptures, and apply it to seuerall vses, might be condemned as idle additions to Scripture; which is blasphemous.

5. To warrant vs, that principles of religion expounded by warrant of Scripture are truly interpreted, though the Scriptures in so many formall words expresse them not. As for example: In the doctrine of iustification by faith, we say we are iustified by faith *onely* before God: here the Papists exclaime on vs as accursed heretikes, because we read not the word *onely*, in all the Scripture. But we read it in effect, and in true sense, *Rom. 3. 28. and, Eph. 2. 8. by faith without workes*; which exclusiue is all one as to say, *onely*

by faith, as our Sauour interprets the exclusion of other gods by the word *onely*. As if I should say, I did such a thing without help; is it not all one to say, I *onely* did it? If Christs interpretation be true and warrantable, so must ours in the point of iustification. And if the deuill himselfe had not yeelded to Christs allegation, he might haue said, Thou thrustest in the word *onely*, and addest to Gods word, and therefore art not the Sonne of God. But the Papists deale more impudently with vs, then the deuill did with Christ, who said no such thing, but yeelded to euidence of truth, which they will not.

In the precept it selfe are three things: 1. the person: 2. the matter: 3. the obiect. 1. The person, *thou*] the whole man and person, which consisteth of a body and soule: *thou*, any reasonable creature that challengest God to be thy God. 2. The matter, *shalt worship and serue*. Worship is twofold, Ciuill, or Diuine.

I.

Ciuill, is a prostrating or bowing of the body, or any outward testification of an high and reuerent respect of man. And this is due to men two wayes. 1. *Of dutie*, when men are to be reuerently acknowledged for something wherein God hath preferred them before vs, as for yeares, gifts, graces, authoritie: or such as are set ouer vs, as parents and fathers of bodies and soules, of Church, and country. And this is required by the 5. commandement, and Rom. 13. 1. 7. neither doth the Gospel and Christianitie take away, but teach ciuility. And performed by the godly, both in speech, as *Daniel* said, *O King*; and *Paul* to *Festus*, *O noble Festus*: and also in outward behauiour and gesture, as *Iacob* bowed seauen times to *Esau*; and *Ioseph* taking his sonnes from the knees of his father *Iacob* hauing blessed them, did reuerence to his father downe to the ground, Gen. 48. 12. *David* inclined his face to the earth, and bowed himselfe to *Saul*, who pursued his life, 1. Sam. 24. 9. The like of *Ruth* to *Boaz*, chap. 2. and of *Abigail* to *David*, 1. Sam. 25. 23. she fell on her face, and bowed her selfe to the ground, and fell at his feet. 2. *Of curtesie*, which is a fruit of humility, when a man to his equals and inferiours sheweth reuerence and respect; as *Abraham* to *Lot*, Gen. 13. 8. 9. and to the Hittites his inferiours, cap. 23. 12. he bowed himselfe before the people of the land: Farre vnlike the furlinesse and stiffenesse of proud and conceited persons, who beeing void of all good nature, nurture, and religion, know not to bow to any, neither their betters in the way of duty, nor equals in way of curtesie.

Diuine

Divine worship is twofold, 1. inward, the summe of the first commandement, standing in feare, loue, and the like: 2. outward bowing or reuerence, the summe of the second commandement. The former bindes the soule, and the will, and affections, and the whole inner man: the latter the outward man, to giue God his worship and seruice, and to giue no part of that to any other: For the word *onely*, onely mentioned in the latter branch, must be extended and referred to the former too. The latter of these is here meant: for the word properly signifieth to kisse or adore, by some outward gesture to manifest a veneration. 1. Because this was it which Satan required of Christ, namely, to fall downe or bow vnto him: but Christ aptly refuseth it. 2. This worship proceeds from an inward feare and apprehension of a diuine excellency & power, not communicable to any creature, which Satan well knewe: for euen by this bowing hee would haue Christ to acknowledge in him a power to dispose of all earthly things, which is proper to God.

προσκυνήσεις

And him onely shalt thou serue.] By *seruice* is not meant the inward seruice of the heart: for the words in Deut. 6. 13. *Thou shalt feare the Lord, and serue him*, will not beare it: the first thereof betokening the inward seruice, the second the outward, following the former as the effect the cause. Neither would our Saviour inuert the order, in setting the streame before the fountaine. Therefore this word *serue*, serueth to expound the former, as an addition, signifying nothing els but the outward seruice of God; so that Christ here shewes, that it is not enough to giue God outward reuerence, but that we must (as seruants) performe duties according to his will: so the word signifies, being taken from seruants, who performe seruice to bodily Masters in bodily actions.

λατρεύσεις.

3. The person to be worshipped and serued is God only. *Him onely*] whom we call the Lord our God, according to the speach of Samuel, 1. 7. 3. *Direct your hearts vnto the Lord, and serue him only: for his glorie will he giue to no other.* *Quest.* Must we giue outward worship to none but God? Must we not bow our knee, and vncouer our heads, to our King and Rulers? Must we not rise vp to the hoare-head? Leuit. 19. 3 2. Must we not serue one another in loue? How then must we outwardly worship and serue God *onely*? *Ans.* Wee must not denie any ciuill worshippe to any man, to whome God hath made it due: but externall religious worship must not be giuen to any creature, man or Angell.

Quest. How may we know one from the other? *Ans.* They differ greatly: 1. In the kind, one is seruill, the other sociall; the former due to an absolute Lord and commander, the latter due from one fellow-seruant to another. This distinction is grounded in Reu. 19. 10. where the Angell refused the worship done him by *John*, vpon this ground, because he was a fellow-seruant, and one of the brethren: for *John* beeing overcome with the greatnesse of the Angels glorie and splendor, out of humane infirmity ascribed to him more then ciuill honour, and mixed some religious worship with it, which onely was due to God.

2. Another difference is in the intention of the mind in worshipping. Religious bowing is, when a man inwardly apprehends a diuine power proper to God, and incommunicable to the creature; or, when god-head or diuine properties are conceiued in the thing bowed vnto. As for example: in falling downe to an image, vncouering the head, praying, &c. the minde now conceiues a diuine power in the image of knowing ones thoughts, hearing, helping, and the like; at least that God hath tied his presence and grace to such a place where such an image is set vp. But the ciuill bowing to the King, or superiour, or to the chaire of estate, is a meere token of ciuill subiection, without any conceit of deity in the minde, onely because we see in them excellent gifts of God, or in place aboue in the Church, common-wealth, or familie. For the same gesture may be ciuill and spirituall according to the intention of the minde of the worshipper.

3. The end distinguisheth them: the one is to exercise godlines, the other to expresse ciuility: the one *πρὸς εὐσεβείαν*, the other *πρὸς εὐταξίαν*: one done as a man is a member of Gods kingdome, the other as he is in the ranke of an earthly kingdome. As for example: Kissing of the Popes feet is a worship done to a man, and so seemes euill; but, beeing tendred to him as to the Vicar of Christ, as one that can pardon sinnes, and cannot erre, this religious end makes it a religious worship, and therefore none of his, being not offered to any other Prince or Emperour vpon the earth.

4. Some difference may be taken from the common estimation of the thing worshipped, as if it be generally esteemed or reputed diuine, and deity ascribed to that which in it selfe hath it not. The host (as they call it) is generally hel l to, be Christs very selfe: now for a man (suppose a Protestant that knowes it to re-

maine very bread, and that no such deity or change is in it) to bow downe before it, to vncouer his head, or vse gestures of adoration to it, is an externall religious gesture, and is vnlawfull, although his intention be not to worship it, but because in common estimation he ascribes a kind of Godhead to the creature as others doe. And whereas adoration is a signe of subiection to the thing adored, and a note of inferiority in deed, or in will; by this gesture this person makes himselfe inferiour to a creature, and giueth worship and preheminance to that which in his knowledge hath neither life nor sense; which is senselesse, and against common reason.

5. A plaine difference betweene ciuill worship and diuine, is, that all diuine worship is absolute and immediate; which is plaine in this instance: God in all his commaundements must be absolutely and simply obeyed, with full obedience, neuer calling any of them into question, neuer expostulating or reasoning the matter with God, seeme they to vs neuer so vnreasonable. As *Abraham* against the law morall, and euen against the law of nature, without all reasoning, riseth vp early to kill his owne sonne, when God bids him, who will bee simply obeyed for himselfe. But all obedience to men is respectiue, to God, in God, and for God, and as farre as God hath appointed them to be obeyed, and no further. God must be obeyed against the Magistrate, the Magistrate not against God, but so farre as his commaundements are agreeable to Gods. Man as man is not to be obeyed, but because God hath set him ouer vs in the Church, Common-wealth, or familie.

Whence we see, that ciuill worship hath his rise and ground in the worship of God; and what is the cause, that so little reuerence is given to superiours, whether Magistrats or Ministers, Masters or Parents, in these dissolute and vmannerly dayes, but because Gods worship decayes; and is not laid in the hearts of inferiours, the force of whose commaundement would force reuerence to superiours? What other cause is there, that inferior impudent persons of both sexes take such liberty (without all respect of conscience, truth, or manners) to chatter against Gods Ministers and the Kings, towards both whom God hath commaunded more then ordinary respect; yea with all bitterness to scoffe, raile, curse, threaten, with horrible, damnable, and incessant oathes, more like furies then men, euen to their faces? but that Gods feare is

vterly shaken out of their hearts : and where Gods feare is absent, how can we expect any feare of men ? The heathen Priests were honoured, because heathen gods were feared : which shall condemne Christians, among whome neither Gods Priests and Ministers, nor the Ministers of the King Gods vicegerent, and consequently, not God himselfe is feared and honoured.

Doctr.

All religious worship, whether outward or inward, is due to God onely. For inward worship, it is most expresse, Ioh. 4. 24. *God beeing a Spirit, hee must be worshipped in spirit and truth* : And it might be prooued in all the parts of inward worship ; as 1. Loue : *Thou shalt loue the Lord thy God with all thy heart, and all thy soule.* 2. Feare : *Isa. 8. 13. Let him be thy feare and dread : Feare him that is able to cast body and soule into hell.* 3. Trust and confidence : *Prou. 3. 5. Trust in God with all thy heart.* 4. Faithfull prayer : *Psal. 50. 15. Call vpon mee in the time of trouble :* and, *How can they call on him in whome they haue not beleued ?* But of this there is little question. As for outward worship, if religious, all of it is his due onely. *Psal. 95. 6. Come, let vs kneele before him, and bow downe to God our maker* : Whence it is manifest, that all the gestures and signes of religious worshippe, as bowing of the body, of knees, lifting vp of eyes, or hands, and vncouering the head with religious intention, is not to be yeelded to any but the true God.

Reasons. 1.

1. A reason hereof is in the text, because *he onely is the Lord our God: our Lord*, of absolute commaund, and we his seruants, whose our soules are, and our bodies also, to be at his becke in religious vse, and none else : and *our God*, by the law of creation and daily preseruation, as also by the couenant of grace and redemption: he hath not onely created, but preserueth, yea redeemeth our soules and bodies also, and no creature hath any right vnto vs (as *Dauid* saith.) Christ refuseth here to bow to the deuill, nor onely because he is a deuill, but because he is a creature.

2

2. In our text we see, that Satan will yeeld God is to be serued, but not onely, he would haue a little seruice too. *Nebuchadnezzar* would be contented God should be serued, but he would be serued too: if they would but fall downe and bow to his image, he desires no more. Let Christ be as deuout towards his Father as he can inwardly, Satan desires no more but a little outward reuerence. But the three fellows of *Daniel* tell the King, *they will worship their God onely* : and Christ tells Satan the cheife idolater of all, that he must *serue God onely* euen with externall and bodily ser-

uice.

nice.

3. If outward religious worship were due to any creature, then to the Angells the most glorious of all : but they haue refused it and deuolued it onely to God as his prerogatiue. Iudg. 13. 16. *Manoah* beeing about to worship the Angell that appeared to him, the Angell hindred him, saying, *If thou wilt offer any sacrifice, offer it to God.* And *Paul* condemneth an outward humility in worshipping of Angells, Col. 2. 18. *Reu.* 19. 10. the Angell refused *Johns* worship: and chap. 22. 8. when he fell downe at his feete to worshipping him, beeing amased, and perhaps not knowing whether he might not be the lambe himselfe, of whose marriage hee was speaking: and the reason in both places, why he refused euen that outward reuerence, was, 1. taken from the Angells condition, hee was but a fellow-servant: 2. because it was proper to God, *Worshippe God*: who is there opposed to all Angells good and bad.

4. Idolatry may be committed onely in the gesture, neither can we set our bodies (which ought to bee presented as liuing and reasonable sacrifices to God) before idoll-worship without the crime of idolatrie: no externall dissembled honour can be giuen to an image with safe conscience: for which cause *Origen* was excommunicated by the Church, for offering a little incense to an idoll, though he were forced thereunto by a suddaine feare.

5. Some things must be had alone, and admit not of a second. No man can serue two Masters. One woman cannot haue two husbands at once: her husband is iealous of any partner or corriuall. Now God alone is our Master and Husband, and therefore he alone must haue religious honour.

This serues to confute the Popish doctrine and practise of their image and Saint-worshippe, and of giuing (many other wayes) Gods peeuliar worshippe cleane away to the creatures, not onely bowing to images of wood, and stone, and mettall, but inuocating them, vowing vnto them, offering gifts vnto them, lighting candles before them, offering incense, dedicating dayes, fasts, feasts vnto Saints departed, &c. Wherein they commit most horrible idolatry, against this expresse commandement, which commandeth the seruice of the true God onely. As we shall see further in these grounds:

1. No image may be made of God: *Thou shalt not make to thy selfe*

Grounds against
image-worship.

selfe any grauen image of any thing in heauen or earth : for, Thou saw-
 est no image, orely thou heardest a voice, Deu. 4. 12. And what will
 yee liken mee to, saith the Lord? Yet this was a rude people, and need-
 ed all the bookes that might bee. Consequently, God is not to
 be worshipped in any image. 2. He is dishonoured when any
 corruptible thing is conceiued to be like him, Rom. 1. 23. 3. God is
 vncircumscribable and infinite : therefore an image of him is a
 lie. 4. God is euery where present: therefore euery image is vaine.
 5. Gods curse is on him that makes a carued image, and puts it in a
 secret place, Deut. 27. 15. 6. God will not be worshipped in any i-
 mage, but of his Sonne: Ioh. 5. 23. All men must honour the Sonne,
 as they honour the Father. Let image-mungers shew vs what ima-
 ges God will be worshipped in besides Iesus Christ, the engrauen
 forme of his person, and we will worship as many images as they
 can. 7. It is vaine and very inconsiderate to make an image, and
 worship it; the makers thereof want common sense, and are bloc-
 kish as the images themselues, as appeares by the Prophets Iro-
 nicall narration, Isa. 42. 19. and 44. 19. No man saith in his heart,
 Halfe haue I burnt, or eaten, or warmed my selfe withall, and shall I wor-
 ship the other halfe as a god? Are not as good blockes as this euerie
 where? and as good stones in the pauement? Is not one as worthy
 to be worshipped as the other? How hath one deserved to be
 burnt, and the other to be reserued for adoration? The same fol-
 ly is in the Church of Rome: one peice of the host they eate, an-
 other they set vp to be worshipped, and want consideration to
 say, Was not the peice that is eaten, as worthy to be worshipped
 as this? Is this better then that? So that that of the Prophet is ve-
 rified of these idolaters, They that make them are like vnto them, euen
 as blockish as the very blocks, which if they could reason, would
 surely say, Am not I as worthy to be worshipped as my fellow?
 am I baser then my equall?

Obiect.

But they haue gotten a late distinction, by which they put on a
 cloake to hide the filthinesse of their idolatrie. Worship (say they)
 is either that high and great worship proper to God, which is cal-
 led λατρεία, or lesse and inferiour worship called δουλεια, or seruice:
 the former they cannot without idolatrie giue to Angells and
 Saints, the latter they may.

Answer.

But, 1. God cannot be deluded by a distinction of words, seeing
 the thing it selfe is idolatrie: let them call it what they will, to de-
 lude the world and themselues withall, the thing is as grosse ido-

latry

larry as euer was among the heathens, let them lessen it as they can, and call it a lesse worship, consisting in externall reuerence, and inferiour to that which is giuen to the samplar. For so long as they bowe to Saints (which they cannot for shame say is for ciuill reuerence, vnlesse they had eyes to see them:) they goe directly against the commaundement, which saith, *Thou shalt not bow downe to them.* And the Lord hereby distinguisheth his true worshippers from idolaters, *I haue reserued seuen thousand which neuer bowed the knee to Baal.* And so long as they inuocate them, vow vnto them, swear by them, knocke their breasts before them, creepe vnto them, &c. doe they thinke they haue eares and heare not? nay, do they not ascribe the seeing of their hearts and wants, omnipotence, and power to helpe them? Are they not in the midst of that woe of them that say to the wood, *Arise;* and to the dumb stone, *Come and helpe vs?* And so long as they imitate the heathen in erecting temples, altars, statues; in appointing them religious daies, feasts, fasts, seuerall worships, &c. can they by an idle word put out all mens eyes, so as we can see nothing beyond ciuill worship in all this, because they call it *donleia*? What is there now in all Gods worship, which they cannot doe to them? They say, we may not sacrifice to them, that is due to God onely, but inuocate them we may. *Ans.* 1. A silly shift, as though all Gods proper worship were in sacrifices. 2. What are prayers but sacrifices of the new Testament? 3. What is it but to offer sacrifice to them, to offer them candles, incense, and the like?

2. The new-found distinction argueth their grosse ignorance, both in the Scriptures, and in other secular learning, if not wilfull blindness; the words both of them in both being vsed for the same, and promiscuously ascribed both to God and men. 1. For the Scriptures. They may (they say) giue *donleia* to men and Angels: but then may we giue all the seruice due to the Lord Iesus to them, for vnder this word is it all comprehended: Rom. 16. 18. *they serue not the Lord Iesus*, ἡ δαλεύετε τῷ κυρίῳ. And the Apostle condemnes the giving of *donleia* to things which by nature are no gods, Gal. 4. 8. ἡ δαλεύετε τοῖς μὴ φύσει ὄντι θεοῖς. Act. 10. 18. *seruing the Lord with all modesty and many teares*, δαλεύων τῷ κυρίῳ: here is *donleia* proper to God, which their distinction makes peculiar to man. 1. Thess. 1. 9. *having turned from idols*, δαλέυσαν τῷ θεῷ ζῶντι καὶ ἀληθινῷ, *to serue the liuing and true God.* Coloss. 3. 24. τῷ ᾧ ὁ κυρίῳ χριστῷ δαλεύετε, *for yee serue the Lord Christ.* And might they not in

the Scripture obserue how the Angel refused *douleia*, Reuel. 22. 7. *because he was σύνδουλός, a fellow-servant?* Yet they say it is due to Angels and Saints. And that *latreia* is not onely taken in Scripture for worship due to God, but for workes belonging to men, is plaine by Leuit. 23. 7. *ἔργον τὸ λατρεύειν ἐμὴ παύσεις, Thou shalt do no seruile worke.* I I. For secular learning: *Ludouicus Vines* a learned man of their religion, in his commentaries vpon *Augustine de ciuitat. Dei*, hath prooued out of *Snidas*, *Xenophon*, and *Valla*, that these two words are vsually taken one for another. And yet vpon this confused distinction, stands all the frame of their confused idolatry at this day.

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3. This distinction fighteth not onely against antiquity, but against themselves. *Ierome* against *Vigilantius* saith, *Nos non Angelos, non Archangelos, non Cherubim, non Seraphim colimus & adoramus.* And *Augustine* epist. 44. *Scias à Christianis Catholicis nulum colim mortuorum*, No Christian Catholike worshippeth any of the dead. And some of themselves, as *Holcot* and *Durand*, write that no worship at all is to be giuen to an image, neither is it lawfull to worship it. And yet *Aquinas* and others say plainly, that the Crucifix and image of Christ must be adored with the same honour as himselfe is; yea that honour, stayeth in the very image: which I hope is more then *douleia* that is giuen to the image of Christ.

But enough of this idle distinction. They must, as the *Midianites*, fight against themselves and one another, that fight against God and his glory. And wee must fight against them, and take part with our God for his right, and as soone ioine our selues with Pagans and Infidells as with Papists, one of their worshippes beeing euery way as idolatrous, as the other. I know there is difference in the persons whom they represent in the image; betweene *Peter* and *Paul*, and betweene *Iupiter* and *Mercury*: But in the thing there is no difference, diuine worshippe giuen to an image of the one beeing as hatefull to God as that which is giuen to the other.

Obiect. 2.

We worship not the image, but God in the image, nor the Saints themselves, but God in the Saints; honour done to Gods friends is done to God himselfe. So the *Rhemists* say: As the worship of the image of Antichrist is the worship of Antichrist himselfe, so the worshippe of the image of Christ is the worshippe of Christ himselfe. In *Apoc.* 12. §. 6.

Answ. 1.

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Answer: 1. After the same manner the Gentiles maintained their idolatry, who instituted idolls, *ut admonetur diuine natura*, to put them in minde of God. 2. It is false which they say: for they worship the images and Saints themselves, as appeareth euidently in their forenamed seruices. 3. God will be honoured in such signes and meanes as himselfe hath appointed, and not condemned; neither hath he more condemned image-worship, then his worship in an image. Besides, whatsoeuer the Rhemists say, God hath appointed what honour to giue to his friends, and hath denied to giue this honour to any of them, Isa. 42. 8. All will-worship is condemned, Col. 2. 23. No worship pleaseth him that is not commaunded in his word, Matth. 15. 9. 4. Thus might they defend the most grosse idolatry as euer was: as for example: *Iehu* worshipped God, and was zealous for the Lord of hosts, 2. Kin. 10. 16. but he worshipped God in the two calues at *Dan* and *Bethel*; for it is said, vers. 31. he departed not from the sinnes of *Ieroboam*. He might with Papists haue said, Why, I worshippinge no calues, but God in the calues. Yet hee was an idolater.

The *Samaritans* and *Assyrians* in *Samaria* feared God, and serued their images, 2. King. 17. 28. 33. 41. that is, serued God in images: But they were not thereby freed from horrible idolatry, for which God cast them out: Iudg. 17. *Micha* worshipped the true God in an idoll, and could say as much as the Papists, I worship not the image, but God in the image: for v. 3. the siluer was dedicated to the Lord to make an image: and v. 13. now the Lord will be mercifull vnto me, seeing I haue got a Leuite in my house. And yet he was a grosse idolater. Exod. 32. the Israelites worshipped not the calfe, but God in the calfe: for 1. they proclaimed holy-day to *Iehoua*, not to the calfe, v. 5. 2. the thing they desired was onely some visible presence of God to goe before them now in the absence of *Moses*, v. 13. they could not be so senslesse as to thinke that an idoll, which had eyes and did not see, and feeft but could not walke, could goe before them; but that God represented thereby and reconciled vnto them should goe before them. 4. when they said, These be thy Gods, *Oh Israel*, which brought thee out of Egypt, could they be so blockish as to thinke a dead idoll, made but the day before, could be that God which brought them many weekes before out of Egypt, when it had no being? Therefore by a figure of the signe put for

the

the thing signified it is thus meant, This is in honour of the God that brought thee out of Egypt.

Obiect. They forgate God, Psal. 106. 20. *Ans.* It cannot be meant of all memory of God; but, that they forgate their dutie and obedience to God, together with Gods expresse commaundement to the contrary. Yet was this condemned by God, and reuenged by *Moses* as an high idolatry.

5. It is false which the Papists say, that they worship not the image, but God in the image; their common practise is to inuocate images, to trust for good from them, to vow, offer, and goe in pilgrimage to them, and make sure of protection from them.

6. This is the honour of images to the great and high dishonour of God. 6. The Papists themselves after all their flourishes, are glad to leaue this practise, as which they had rather hold by way of dispute to toile the Protestants, then in sound iudgement to help themselves. *Chemnitius* writes of *George Cassander*, that after long dispute and strife to varnish ouer inuocation of Saints, he concluded thus, *Ego in meis precibus non solco Sanctos inuocare, sed inuocationem dirigo ad Deum ipsum, idq; in nomine Christi: hoc enim tutius esse existimo*: I for my part vse not to call vpon the Saints, but direct my prayers to God himselfe, and that in the name of Christ: for I take this to be the safer course. And *Hofmeister* a great Papist, after he had heaped vp many opinions about inuocation of Saints, concludes in the words of *Augustine*, (if that booke *De uisitatione infirmorum* was his) *Tutius & incundius loquor ad meum Iesum, quam ad aliquem sanctorum spiritum Dei*, I speake more safely and with more comfort to my Iesus, then to any of those blessed spirits that are with God. And to those that doe not thus, may be applied that in *Ier. 2. 13*. *This people hath committed two great euills, they haue left the fountaine of liuing waters, and digged to themselves wells that will hold no water.*

I will conclude with the concession of *Eccius* in his *Enchiridion*, wherein he shewes that inuocation of Saints was not deliuered by the Spirit of God in the old Testament, neither in doctrine, nor commaundement, nor promise, nor example, for two reasons: 1. Because that people was so prone to idolatry. 2. Because the Fathers were in limbo before Christs passion, neither had the blessed vision of God. Neither was it deliuered in the new Testament for two reasons more: 1. Because the Gentiles were very prone to returne to their old idolatry. 2. Least the Apostles should seeme

Exam Concil.
Trid. part. 3.

to teach their owne honour after their death.

Let vs take this Doctor at his word, and his reasons as they are (though better might be giuen :) and onely hence inferre thus much; If the doctrine of inuocation of Saints, be found neither in the old nor new Testament, with what conscience doe they vrgē it on the simple, vnder pretence of Scripture? If it be said, This perhaps is but one Doctors opinion, to him consents *Asotus* a great and learned Iesuite, who tells vs plainly, *Non doceri in scripturis, sed insinuari Sanctorum inuocationem*, that the inuocation of Saints is onely insinuated in the Scripture.

Marke the force of truth in these two great points, of iustification granted by *Bellarmino*, and of inuocation of Saints granted by all these great Papists.

Our doctrine condemnes the presenting of ones body at the externall diuine worship of any thing which is not God: and consequently, a man may not be present at false worship to giue it the least allowance, no not in gesture. Whence they are conuicted of dealing false with God, who present their body at the Masse, with a conceit that they can keep their hearts to God well enough. For, 1. Might not our Lord for a whole world haue found by all his wisdom such a present help for him, and by such a pollicie haue ouerreached the deuill himselfe, who required onely externall bowing, keeping his heart still vnto God? No: our Lord knew well, 1. that body and soule make but one man, who must haue but one God, one Lord, one faith, one worship. 2. that our bodies are the Lords as well as our soules, 1. Cor. 6. 20. created for his seruice as well as they, redeemed by Christs blood as well as they. 3. that he that requireth the whole heart, requireth also the whole strength which is of the body. 4. that the soule cannot be in heauen, if the body be in hell; neither can he bow the knee of his heart to God, that bowes the knee of his body to Satan. 5. that there can be no agreement betweene light and darknes, God and *Belial*: the Arke and Dagon cannot stand in the same Temple, and the heart cannot at the same time be the Temple of God and of idolls.

Vse. 2.

2. This is the difference betweene the Church of God, and the Synagogue of Satan, that the one is a chaste wife and spouse of Christ, and keeps her to her husband alone, and doth not admit others to the vse of her faith: the other plays the harlot with many louers, and keeps not her faith and confidence to God alone,

but

but permits others to be fellowes with him at the same time. Now no man can take her for a chaste and vndefiled spouse, that will giue the vse of her body to a stranger, though she plead neuer so confidently that she keeps her heart to her husband. The case here is the very same.

3. Here is a number of sinnes infolded in this one action: 1. here is a manifest appearance of euill, which we should shun, 1. Thess. 5. 22. 2. an occasion of offence to others, to draw them in by our example, and, so farre as we may, a destroying of him for whom Christ hath died, Rom. 14. 15. 3. a fight against faith, and an allowance of that which a man condemneth. Rom. 14. 22. *Blessed is he that condemneth not himselfe in that he alloweth.* His body allows that which his heart condemnes. 4. here is a denyall of Christ, whose faith hee ought to confesse and professe with his mouth; which he would doe, if it were in soundnes hid in the heart. 5. here is a dastardly ioyning with his Lords enemy: for *he that is not with him is against him.* 6. here is not onely an approbation, but a communication in idolatry; a touching of pitch, & a defiling of a mans selfe; a most present danger of infection, and defection from God. 7. here is an hypocriticall show of that which the heart abhorres; a diuided man, and diuided manner of worship, which God hateth who requireth the whole man. 8. experience shewes, that such as giue vp their bodies to idols, God in iustice for the most part giues vp the heart to horrible delusions.

4. If we must *auoid an heretike*, then much more an idolater. We must not onely *hate the doctrine of the Nicolaitans*, but *auoid it*. Many say they hate the Masse; but I say, then they would auoid it: for we separate our bodies, not onely our hearts from the things wee hate. And the commaundement is, *to get out of Babylon*. We read in the Ecclesiasticall historie, how *S. Iohn* fled from *Cerintus* the heretike, and *Polycarpe* from *Marcion*: And, those whom we may not bid *God-speed*, or whom we may not inuite to our owne tables, may we ioyne with them in polluting the Lords table?

5. Such persons keep not their hearts to God, that present their bodies at idolatrie, neither present they their bodies onely: for the soule gouernes the bodie, the will leads the action, the vnderstanding the will, and the affections attend the vnderstanding. Now where there is vnderstanding, iudgement, will, and affections, giuen to the idoll-worship, is not more then the bodie giuen, euen the cheife and highest faculties of the soule? Of which we

can reckon no better then plowing with an oxe and an asse, or sowing the same field with diuerse seeds, which the Lord in the law forbiddeth, and therein refuseth the mixture of warrantable and vnwarrantable rites in his worship. God is a spirit and truth, and will not be worshipped in spirit and falsehood. A dissembled worship is a marke of a true neutrall, of a plaine Laodicean, neither hot nor cold, a cake halfe baked on the hearth.

Quest. But is it not lawfull on some occasion to bee present at Masse.

Ans. In some cases a man may be present, and not sinne: as, 1. When he is there by violent compulsion, being bound and cast in as into a prison, so as he cannot resist: this is not his sinne, but theirs; and it may be said as of *Lucretia*, Two in the sinne, but one adulterer; she resisted and was forced, so was he. 2. If in trauell a man be in a fit place to see and obserue their folly, so as he shewe no reuerence at all, or approbation by bending his knee, vncouering his head, or otherwise. Thus the Apostle *Paul* went into the idol-temple at *Athens*, as he passed by, not to approoue, but to take occasion to confute their idolatrie, *Act. 17. 23.* 3. A man may be amongst idolaters to reprove and reprehend them, as *1. King. 13. 1.* a Prophet came to the altar where *Ieroboam* was, to cry out against it. And *Elias* stood by *Baals* Priests mocking them, while they daunced and launced themselues, *1. King. 18.* And the three fellows of *Daniel* stood by *Nebuchadnezzars* image, to protest that they would neuer worship it, *Dan. 3. 1.* 4. Some hold that in politike employment, a mans calling necessarily requiring it, he may present his bodie at idoll-worship: as a Protestant may carry a sword before a Prince into the temple of an idoll, with two caueats; 1. that neither by word nor gesture he giue any approbation of the idolatrie: 2. that publike protestation be made by word, or writing, that he presents not himselfe for religions sake, but ciuill obedience. I will say nothing against this last case: for my part, I like a great deale better that practise of the Protestant Princes at *Angusta*, who brought *Charles* the fifth their Emperour along as he was going to the Masse, but left him at the Church-doore, and every man by his departure shewed what he thought of that seruice. Also when *Valentinian* brought *Iulian* to the temple of his idolls, he that kept the doore, sprinkled his gowne with the idols water, as the heathens vsed: whereat *Valentinian* gaue him a boxe on the eare. If we should thus present our selues, what tu-

Adierant, sed non adorauerunt. Pet. Martyr.

mults and stratagems should we make? *Obiect.* That was heathenish seruice; but the Masse is more Christian, and hath good things in it. *Ans.* 1. That was the Masse from which the Protestant Princes departed. 2. The Masse is as grosse idolatry as euer any was among the Gentiles, being made vp of Iudaisme, Gentilisme, and shreds of Christianity. 3. Let them tell vs a difference betweene the bodily adulterie of heathens and Christians, and we will obserue the same in the spirituall whoredome which is idolatric.

Obiect. 1. But what say you of *Namaan* the Syrian, who requested leaue to goe into the house of *Rimmon* with the King his Master, and the Prophet bade him *goe in peace*? 2. King. 5. 18. *Ans.* 1. Some thinke he spake only of ciuill and politike presence, that his Master the King might leane vpon him before his idoll; hee in the meane time protesting that he would neuer worship other god but the true God: to which the Prophet condescendeth. Which is the answer of *M. Perkins* vpon the second commaundement; and *M. Zanchius* on Eph. 5. But, howsoeuer the gesture it selfe is indifferent, to stand when the King stands, and bowe when the King boweth, &c. yet this gesture beeing cloathed with such circumstances, seemeth to me not approoued by the Prophet, to doe this, 1. in the Church: 2. before an idoll: 3. in the time of public seruice: 4. by one professing the true God: this seemes not so warrantable. And indeed both those famous Diuines departed from this answer, and gaue a sounder in their latter works, as appeares both in *M. Perkins* his *Cases of Conscience*, and *M. Zanchius* his booke *De redemptione*.

2. Some thinke he speakes in the time past; as if he should say, *Herein that I haue bowed, &c. the Lord be mercifull to me*: to which the Prophet said, *Goe in peace*. But there is no need thus to wrest either the tongue or the text.

3. The best answer is, that *Namaan* professeth it a sinne to goe in to bow with his Master in the house of *Rimmon*, and therefore prayeth twice for mercie for it, professing he will neuer now worship any but the true God: neither doth he onely pray against sinne past, nor for leaue for sinne to come; but in sense of his own weaknes and infirmity desireth mercie, that he may not be drawne from his purpose, and withall stirreth vp the Prophet to pray for him for grace & strength, and for pardon if at any time he should against his purpose be drawne into his former sinne: and in this sence the Prophet bids him *goe in peace*: as if he should say, I will pray that God would keep thee in thy godly resolution, and for strength

and mercy if thou shouldest be drawne aside, and so far well.

Now out of this example, how can they defend that not to be a sinne, which himsele confesseth a sinne, and desireth grace and mercie for, and strength against? Besides, *NAAMAN* might seeme to plead his calling for his warrantize, if it were not: but what calling can they plead, but onely newfanglednes, and rash running out of their way and calling?

Obiect. 2. But *Daniel* worshipped the image which *Nebuchadnezzar* set vp: else he should haue been punished as his three fellowes were. *Ans.* A silly argument of desperate men, blaspheming the holy Prophet who before had been cast into the denne of Lyons, for sticking vnto God. But if they fall to coniectures, we may easily refell them in their owne kind, thus: 1. Perhaps the image was not neare *Daniel*. 2. If it were, he might not be obserued. 3. If he were, it may be the *Chaldes* durst not accuse him for his great grace and place with the King. 4. Or if they did, it may be the King would not heare them, nor draw him to death for the great loue he bare him, or the great seruice he did in his kingdom.

Oh therefore let not vs that are Iewes, that is, the *Israel of God*, meddle with these Romish Samaritans; let vs not enter into their cities, nor turne into the way of the Gentiles: let them be vnto vs as Publicans and heathens. Oh that our young Gentlemen would not goe into this way, to performe euen the basest seruices of the Masse, but heare the voice of Christ, Matth. 10. 5.

In all our seruice of God this precept requireth that we giue him religious reuerence, and expresse it in reuerent and seemely gestures, especially in prayer and praise to bow our bodies, and compose the parts thereof to seemely behauiours. True it is, that religion stands not in gestures, neither doth the Scripture expressly tie vs to this or that in particular, but onely in generall to such as be seeme holinesse and humilitie.

See it in the example of the Saints. 1. King. 8. 54. when *Salomon* had made an end of all his prayer, *he arose from kneeling on his knees, and stretching his hands towards heauen*. Good *Iacob* beeing not able to bend and turne his bodie for age, yet in worshipping God, *he would leane on the ende of his staffe*, beeing in his bed, and bow as well as he could, Heb. 11. 21. He might haue thought the age of his body and weakenesse, might exempt him from outward adoration, yet he makes a supply of his weakenesse by the helpe of a staffe. 1. Chron. 29. 20. the whole Congregation of Israel, in

Ioh 4. 9.

Use. 3.

blessing the Lord, bowed downe their heads, and worshipped the Lord. And our Lord Iesus himselfe before his passion, fell on his face, and prayed, Matth. 26. 39. All to teach vs, how reuerently to demean our selues in our Lords seruice; yea if we can conueniently, with *Ezra*, (chap. 9. v. 5.) *to fall on our knees, and spread our hands to the Lord.* 1. To testifie our humilitie, and that our soules are cast downe with our bodies. 2. This is a profession of the high Maie-
 stie of God before whom we are: the greater the person is among men, the more reuerence is to be vsed in speaking to him, or in being spoken vnto by him: but God is the greatest of all, *the Lord our maker, therefore let vs kneele before him*, Psal. 95. 6, 7. 3. Our reuerent and humble gestures greatly helpe vs against our owne weaknesses: the lifting vp of our eyes and hands, helpe vs to get our hearts lifted vp to God. 4. It manifesteth our care, to glorifie God in our soules and bodies, as we are commanded, 1. Cor. 6. 20. and that we acknowledge them both to be his, and both to depend vpon him. 5. That we set not light by his ordinances, in which he giueth vs leaue to approach vnto his throne of grace; before whome the very Angells are said to couer their faces. 6. Hereby we giue good example to others, and prouoke them also to reuerence.

All which much condemneth the profanenesse of many, whome when Satan cannot hinder from Church, he preuailes against them there; and in hearing the word, receiuing the Sacraments, and prayer, they manifest their contempt of those holy ordinances, casting and rolling their eies here and there, gazing idly, or laying themselves to sleepe and take a nappe some part of the Sermon, or sitting vnmanerly in prayer-time without all reuerence, that should they come so and behaue themselves towards their Prince, they should be taught a lesson for their rudenesse. Is this to confesse a mans owne basenesse, and the humble conceit hee hath of himselfe? Is this the fruit of acknowledging Gods infinite maie-
 stie? Surely that soule which feelingly sees it selfe to deale with God, will make the body either kneele as a petitioner, or stand as a seruant readie to heare, and knowe, and doe the will of his Lord.

And him onely shalt thou serue.]

Doctr.

God must not onely be worshipped, but also serued. The distinction is easily obserued. For a man may in heart and gesture honour another, to whom he owes but little seruice. And this word

in the Hebrew, is taken from seruants, who besides inward reuerence, and outward worship, owe to their Masters their strength, labour, and seruice, yea franke and chearefull obedience. And suppose any man haue a seruant, who will be very complemental, and giue his master cappe and knee, and very good words, yet when his Master commands him any thing, he will not doe it, here is honour, but no seruice; and denying seruice, he plainly sheweth that his honour is but dissembled and hypocriticall. So as this seruice to God (as to earthly Masters) stands, 1. in feare, and reuerent inward affection: 2. in dutifull and readie obedience, in all holy and ciuill actions. For,

1. These two God in the Scriptures hath euery where ioyned together, and therefore no man may separate them. Deut. 5. 29. O that there were in them such an heart to *feare mee*, and to *keep my commandments*. Iosh. 24. 14, 15. Now therefore *feare the Lord*, and *serue him* in vprightness; else chuse you: for I and my house will serue the Lord. Eccles. 12. ult. Let vs heare the end of all, *Feare God, and keepe his commandments*: which is all one with *Feare God, and serue him*.

Reasons. 1.

2. This seruice is a fruite of feare, and a true testimonie of it: for feare of God is expressed in seruice: and if a man would make true triall of his feare, he may doe it by his seruice. It is a note and branch also of our loue vnto God: all which the holy Prophet Moses declareth, Deut. 10. 12. when he expresth, that walking in all Gods waies, is a consequent of feare, and the seruice of the Lord a fruite of loue: *And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, and to walke in his wayes, and to loue him, and to serue the Lord thy God.*

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3. He iustly calleth for our seruice, in regard of the relation that is betweene him and vs, as he is the Lord our God and Master, and hath authoritie ouer vs, to whom we owe simple obedience, and we are his seruants, to whome we owe of right our whole strength and seruice. Now he becomes our Lord, and we his seruants, not onely by right of creation and preservation, but by expresse covenant, that as the Iewes seruants were said to be their masters money, so we are not our owne, but bought with a price, 1. Cor. 6. 20. Our wages are ser, and our promise passed, our earnest-penny receiued, and no other Lord can lay claime vnto vs.

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4. There is no creature exempted from the seruice of God : all creatures in their kind serue him, and much more ought man , to whom he hath appointed all creatures to serue him, and hath exempted him from the seruice of them all to serue himselfe alone. All the Saints euer gloried that they were the seruants of God. The honourable mention of *Moses* is, that he was faithfull in all the house of God as a seruant. And *Dauid* saith often, *Lord, I am thy seruant, keepe thy seruant*, &c. *Paul, Peter, Iude*, the seruants of God. The Angels professe themselues our fellow-seruants, and are called *ministring spirits* sent forth for the heires of saluation. *Adam* in innocencie was not exempted from this seruice, but must serue God in dressing the garden, as a seruant his Lord and Master. Nay, *Christ* himselfe the second *Adam*, was not onely styled the *beloued Sonne*, but the *righteous seruant* of God, *Isa.* 53. 11.

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5. Our talents, our gifts, our strength, our worke, our wages, all are his, receiued from him, and for him, and therefore must be returned againe vnto him in his seruice.

Quest. What is this seruice, which God requires at our hands?

Ans. The seruice of God is either Legall, or Euangelicall. The former stands in a perfect conformity with the whole law of God, when the creature can present vnto God a personall and totall righteousness. Of this kind is the seruice of the blessed Angels. Of the same kinde was *Adams* in innocency. Of the same was *Christs* seruice, when he was made obedient to the death, *that by the obedience of one, many might bee made righteous*. This is that by which we shall serue God in heauen, when wee shall once againe recouer perfect sanctification, and the whole image of God, which we haue now lost. This now we cannot attaine vnto; yet wee must euer carrie it in our eye as our scope and ayme.

Euangelicall seruice is, when the heart beeing regenerate by Gods Spirit, and purified by faith, hath *Christs* obedience imputed vnto it, which is accepted as it owne perfect obedience, and now endeauours to obey God sincerely in all things. In a word, that is euangelicall seruice, which is perfect in *Christ*, begun and inchoate in vs; in him complete, in vs sincere, and vpright, which is Christian perfection.

And to know this seruice the better, we will set down the conditions of it.

1. It must be willing and free, a free-will offering: for hereby it is distinguished from the service of devills, and wicked men, who are all subiect vnto the power of God, and doe him service in executing his will whether they will or no: but one thing it is to be subiected, another to subiect one selfe: the one is from an inward principle, euen the Spirit of God, which reneweth the will, and makes it of enwilling willing and pliable: the other is only by some outward force. The service of the godly resembles the Angels in heauen, who are said to haue wings, by which their will and readines is figured in doing the heasts of God. *Dauid* had not such wings to flie swiftly, yet he would *runne in the way of Gods commandements* so fast as the burden of flesh would suffer him. This condition our Lord and Sauour commends vnto vs in his owne example, when he professeth *it is his meate and drinke to doe the will of his Father.*

2. It must be hearty and sincere. *Rom. 1. 9. whom I serue in my spirit*: not in body and ostentation, but in soule and sincerity; not in hypocrisie and coldnes, but in soundnes and seruencie; not co-acted or compelled, but chearefully and without dispute. The Apostle requires *loue out of a pure heart, and a good conscience, and faith unfeigned.* And when the Lord bids *Dauid* seeke his face, *Dauids* heart answereth, *I will seeke thy face*, *Psal. 27. 8.* Those that serue bodily Masters, must not serue with eye-service, *but as the seruants of Christ*, *Eph. 5. 6.* how? doing the will of God from the heart: and *v. 5. ἐν ἀπλότητι τῆς καρδίας, in simplicity of heart.* What man can abide a seruant that deales deceitfully with him, if he know that he outwardly pretends seruice, but his heart is not with him, but he dissembles loue, truth, faith, and reuerence? No more can God. Men cannot see into the hearts of their seruants, but the Lord doth, and cannot be deceiued. The fountaine of all our obedience must be a pure and sincere heart, or else, if the well-head bee corrupt, so are all the waters that issue thence.

1. Tim. 1. 5.

3. It must be ruled and squared by God himselfe: for God must be serued as he will be serued, and not as we thinke good: for God knowes what is best, and what pleaseth him best. All obedience is to goe by rule, not our owne, or others, but Gods. *As the eyes of the handmaid is vpon the hand of her Mistresse*, so in our seruice must our eyes be vpon Gods direction, *Psal. 123. 2.* which is implied in that phrase *Luk. 1. 75. that we should serue him in righteousness and holinesse before him all the dayes of our life.* An earth-

Hinc obediens ab audire.

ly seruant must not take vp his owne worke, nor doe other mens businesse, but depend vpon his owne Masters mouth and direction.

Now God ruleth his whole seruice in respect of the 1. matter: 2. manner: 3. end.

I. For the matter. Whatsoever I commaund, that doe onely, saith the Lord. Thou shalt not doe that which is good in thine owne eyes, but what I commaund thee. And so we are taught to pray, *Thy will be done.*

II. For the manner. It must be 1. Absolute: 2. Totall.

I. Absolute, without all condition on our part; whereas all seruice to men must be conditionall. The reason hereof is, because God beeing holines it selfe, can commaund nothing but what is most iust and holy, but men may.

II. Totall, both *obiectiue* and *subiectiue*. 1. It must be totall in respect of the obiect; all Gods commaundements, *all* which call for our obedience. Partiall and delicate seruice, when we list, or at leasure, as the retainers of great men on feasts dayes, is not that which liketh him, but a constant diligence in *all* his commaundements, and a conscionable endeauour in *all*. Generall seruice was holy *Davids* aime, Psal. 119. 6. *Then shall I not be confounded, when I haue respect to all thy commaundements.* Not that we can perfectly serue him, vnlesse we were perfectly sanctified, but, that we must make conscience of all Gods commaundements, euen the least. 2. It must bee totall in respect of our selues: we must be wholly employed in his seruice, in all our parts and powers, the whole heart and all the strength is here challenged. Wherein there is a notable difference betweene the seruice we owe to God, and that to men: We are to be seruiceable to men onely in part, not wholly; for the soule and conscience are not subiect to men, which God especially taketh vp and lookes for: Gods priuiledge it is, to be *the father of spirits*: for although we take our bodies from our parents, yet our soules are immediately from God: Men therefore haue no power and authority ouer our soules, but God hath power both ouer soule and body, and is the Lord of our conscience and spirit: and therefore of due must we subiect our selues wholly in his seruice.

III. God ruleth his seruice in respect of the ende, which is twofold, *intentionis & termini*. 1. The proper aime and end of our seruice must be, 1. Gods glory directly. If all our seruice of

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men must be for God (as we saw it must) much more must Gods immediate seruice. 2. The good of our brethren and of Gods Church, which we must not scandalize, but build vp: for God will be serued in our seruice of men. 2. We must serue our God without end: he requires such an heart in his people, as to feare him *alwayes*, Deut. 5. 29. and 6. 13. *Thou shalt serue the Lord, and cleaue vnto him.* We allow not our seruants to cast vp our worke, and make holyday at their pleasure: much lesse must Gods seruants thinke it lawfull at any time to giue any seruice to Satan, sinne, lusts, the world, or any creature against the will of the Lord.

This should prouoke vs to tender vnto God this seruice with heart and good will, thus squared by God for the matter, manner, and ends of it. The Apostle (Eph. 6. 5, 6, 7, 8.) perswadeth seruants to obey their Masters according to the flesh, by three arguments, all which are much more strong to perswade our seruice to our Master in heauen: First (saith hee) *it is the will of God*; Gods institution, and the ordinance of Christ. It is enough for a seruant to know that such a thing is the ordinate will of his owne Master. The second reason of the Apostle, is taken from the honour of their seruice, that in seruiug men they *serued the Lord Christ*, which was an honourable thing. Now we serue a great Lord, & as good as great. If a seruant were bound to a wicked and froward Master, he must obey him in all lawfull things: How much more are we to yeeld seruice to so good a Lord, who can command nothing but that which is most iust, holy, and honourable? He sets vs not about any base or ignoble seruice, to worke in bricke or clay, as *Pharaoh* commaunded the Israelites, but our worke is the practise of piety and righteousnesse, of prayer and praise. And besides, it is most beneficiall to our selues: for, what gaineth he by our seruice? *our goodnes reacheth not to him*, to adde a graine to his perfection. Psal. 50. 9. 10. *I will take no brullocke out of thy house: for all the beasts of the forrest are mine, and the sheep on a thousand mountaines: If I were hungry, I would not tell thee.* But it is our honour & profit; as when a noble man takes a poore snake neere him to serue him, such a meane man is more honoured and pleased, then the noble man to whom he retaines. The third reason of the Apostle, is drawne from the expectation of reward or wages, which, if their Masters should faile, God would not faile to repend vnto the: *knowing, that what soeuer good thing any man doth,*

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that same hee shall receive of the Lord. Now if the Lord so liberally reward faithfull seruice done to meane, and euen wicked men, how rich and royall a reward giues he to the faithfull seruice of himselfe? If gifts then may moue vs to serue God, the Lord truly saith, *All these doe I giue thee*, and more also, my Christ, my Spirit, my selfe, and life eternall. No man giues such wages, no seruant euer had such a pay-master.

To these might be added sundry other motives: as, 1. To serue God, is to raigne, and to be a king over the world, fleshly lusts, &c. and to suite with Saints and Angels. 2. God hereby becomes our protector, maintainer, and reuenger, as *Dauid* often prayeth, *Lord, saue thy seruant, teach thy seruant, reuenge the cause of thy seruant, &c.* 3. Seruants of vnrighteousnesse meet with the wages of vnrighteousnesse. 4. All our comfort in crosses and afflictions stands in our seruice of God, and a good conscience, or else wee haue none. 5. To feare and keepe his commaundements, is the whole dutie of a man, and that which makes him fully happy.

Notes of a good seruant of God.

1. Labour to know the will of the Lord, which he hath reuealed in his word, as *Dauid* prayed, *Psal. 119. 125.* For in the Scripture he hath laid out our worke for vs: and let vs expect our calling to euery businesse there: let vs be ready to heare, not lightly absent, nor present for custome, but conscience. 2. Let vs serue him in affection, and be glad to doe any thing to please him, and grieue when we faile either in doing that we should not, or in not doing that we ought, or not in that manner that may please the Lord. 3. Be euer employed in his worke: How know I a mans seruant, but by his labouring in his masters businesse? *Yee are his seruants, to whom ye obey*, *Rom. 6. 16.* and *Ioh. 15. Yee are my disciples, if yee doe whatsoeuer I command you.* If I see a man spend his time in the seruice of sinne, of lusts, of games, pleasure, the world, &c. I know whose seruant he is; certainly he is not in the seruice of God, he is not in Gods worke. 4. Intend thy Lords profit and glorie. A good seruant knowes his time and strength is his Masters, and he must be profitable to him, and seeke his credit. It will be with euery seruant of Christ as with *Onesimus*, *Philem. 11.* beeing conuerted: howsoeuer before grace he were so vnprofitable and pilfering, as he was unfit for any honest mans house, and much more the house of God, yet now he profits the Lord, and credits him, and takes not his meat, and drinke, and wages for nothing. 5. A

good seruant sets forward his masters work in others, he will pro-
uoke his fellow-seruants, and not smite and hinder them as *the*
euill seruant did; he will defend his Lord, hee will venture his life
for him, he will stand also for his fellow-seruants while they are
in their Masters busines; he will be a law to himselfe, if there were
no law, no discipline; he will not idle out his time; his eye is vpon
the eye of his Master, his minde vpon his account, his endea-
uour to please him in all things.

VERS. II. *Then the deuill left him, and behold, the An-
gells came and ministred vnto him.*

HAuing by the assistance of God now finished the two former
generall parts of this whole historie, which stood in the 1.
preparation, and 2. the combate it selfe: we proceede to the third
and last, which is the issue and euent of all, which affordeth vs the
sweete fruite and comfort of all our Sauours former sufferings
from Sathan, and of our labours and endeauiours in opening the
same.

In this issue two parts are to be considered: 1. Christs victorie:
2. His triumph.

His victorie and conquest, in that the *deuill left him.*

His triumph, in that the *Angels came and ministred vnto him.*

In both which shine out notably the markes of his diuine pow-
er, which euen in all his lowest abasements did discover it selfe to
such eies as could see it, and gaue shew of a person farre aboue all
that his outward presence seemed to promise: as for example: His
conception was by the holy Ghost: His birth as meane and base as
might be, but graced with a starre, and the testimony of Angels:
and his circumcision with *Simeons*. His baptism performed by
Iohn in Iordan, but graced by his Fathers testimony, and the Spi-
rits descent in a visible shape of a doue. His ciuill obedience cau-
seth him to pay tribute, but he sends for it to a fish. His person
was called *Beelzebub*, but *Beelzebub* confesseth him to be the Son
of God. At his passion, what greater infamie then to be hanged
betweene two theeues? what greater glorie then to conuert and
saue one of them? At his apprehension, they that tooke him fell
backward to the ground, Ioh. 18.6. In death he trode vpon deaths
necke: and being shut vp in the graue, he opened it. So here he is

carried and recarried in the hands of the deuill, but as one weary of his burden, he is forced to leaue him on the plaine field, and to giue vp the bucklers, because a stronger then he is come. This is the *great myserie of God manifest in the flesh*, 1. Tim. 3. 16.

In the victory of Christ, consider three things. 1. The time, when the diuell left him, *then*. 2. The manner, *hee departed* from him. 3. How long he left him, and that is in *Luke*, for a season.

Then] this particule may haue reference to three things: 1. *When the temptations were ended*, saith *Luke*, namely all those which his Father had appointed him to endure at this time in the wilderness. For as the Son of God knew how much to suffer, so Satan would not giue ouer till he had spent all his powder, and had exercised all his malice in these most hellish temptations, wherein he vsed all his skill, strength, and malice, if he might possibly in this seed of the woman ouerthrow all the sonnes of men, and in the head kill all the members. Whence we may

Doctr.

Obserue the obedience of the Sonne of God, who stood out resolutely, and departed not the field at all, nor expected any rest, till all the temptations for this time were ended. Christ could haue confounded Satan in the beginning of the temptations, and so haue freed himselfe from further molestation: but he continues, and abides all the triall to the end. And why?

Reasons. 1.

1. His loue to his Father made him submit himselfe to the lowest abasement, euen to the death of the crosse, and refuse no difficult seruice for which his Father sent him into the world, of which this was a principall. The speech of *Dauid* was most proper to this sonne of *Dauid*, *Behold, here am I, let the Lord doe with mee euen as he will*. In his greatest agonie he said, *Not my will, but thy will be done*. For, he that loueth God, his commandements are not grieuous to him. 2. His loue to his Church made him stand out the vttermost perill in this dangerous combate. Eph. 5. 25. Christ loued his Church, *καὶ παρῑδωκεν ἑαυτὴν ὑπὲρ αὐτῆς*, and exposed himselfe for it, and made himselfe liable to all wrongs and dangers for it, as a louing husband steps betweene his wife and danger. 3. Hee persisted in the combate to teach vs to hold out after his example in temptation, and to expect freedome from temptation when we haue endured all, but not before. It is absurd to expect the victory before the field be wonne. 4. To comfort vs his members, in that he hath broken asunder all Satans forces, and blunted for vs the edge and points of his most fierce temptations:

tions:

tions: For if this serpent had had more poison and venome in him, if he had had a sharper and more deadly sting, no doubt our Lord should haue beene assayed therewith, and out of doubt he set all his seuen heads on work how to cast him down: But Christ out-stands all, and the Prince of the world found nothing in him.

Learn from Christs example willingly and chearefully to obey God in the greatest temptations and trialls, euen to the ende of them. For, 1. We professe we are followers of Christ, and herein he hath gone before vs in example, which is of more force then many precepts. 2. We pray that there may be but one will betweene God and vs, *Thy will be done*. These tryalls shall not be alwayes: yet a little while, and hee that shall come will come: they bee not so long as the deuill will, but as God hath appointed. 4. The temptations of the godly are best at the end: We haue heard of the patience of *Iob* (saith the Apostle) and what end God gaue him. *Blessed is the man that endureth temptation*, Iam. 1. 12.

Use. 1.

This also reprooues such as make more hast for their peace then good speed. They would haue *Canaan* before the Canaanites be subdued, nay before they step into the wilderness: whereas the crowne is not given before the strife, but to those that strue lawfully. Who be they to whom Christ promiseth a Kingdome, to eate and drinke at his table, and sit on seates with him, but to those that continue with him in temptation? Luk. 22. 28. and, *Reu. 2.* all is promised to him that overcommeth: and, *Bee faithfull vnto the death, and I will giue thee a crowne of life.*

Use. 2.

We are in the Church militant, beset with our enemies so long as we liue, and can we expect victorie without blowes? or thinke we our selues safe and free, when we haue stood out one skirmish, or two, seeing our enemies are aliue, & euer renewing the assault? No: let vs resolute to the contrary with the Apostle, and say, *I haue fought a good fight, I haue finished my course, I haue kept the faith, from henceforth is laid up for me a crowne of glorie, which the righteous iudge shall giue me at that day.* Wages are giuen at the end of a work, and an earnest onely in the beginning.

Let vs hence comfort our selues: for so soone as the temptation is ended, we shall be deliuered. When *Abraham* had a bloodie knife in his hand, and was stretching it out to kill his sonne, Gen. 22. 10. God bids him stay, he had been tempted enough, now his comfort returnes, his *Isaac*, his ioy is preserved. There is but an

Use. 3.

houre for the power of darkenesse, and after that comes light. Be content when God eclipseth thy light, and thou seest thy selfe beset with darkenesse, waite a while, make not haste, though the Lord tarrie, he hath not forgotten thee, nor his promise: the patient abiding of the iust, shall not alwaies be forgotten. Matth. 8. 26. when the disciples had been long tossed with waues, and the shippe was full of water, and they expected present death, then *Christ awakes, and rebukes the storme, and there was a great calme:* but he had no sooner rebuked the winds, but he rebuked their diffidence.

Vse. 4.

Lastly, as Christs temptation shewes what condition we are subiect to, so his victorie assures vs of ours, and shewes what shall be the end of our temptations. In mens battels the victorie is doubtfull, here it is certaine; in them the stronger for the most part ouercomes, here the weaker, because they are armed with the same power as Christ was. Here is a difference between the godly and the wicked's temptations: God leads the wicked into temptations, and then leaues them; he leads the godly in, but he leads them out also.

II. *Then the deuill left him,*] namely, when he had been euerie way resisted, when he could fasten nothing vpon the Son of God, when neither penurie and want, nor temptation to vaine-glorie, nor to couetousnes could mooue him, then he giues ouer. Whence obserue, that

Doctr.

The way to make Satan flie, is strongly and stoutly to resist him. Iam. 4. 7. *Resist the deuill, and he will flie from you:* 1. Pet. 5. 8. 9. *Your aduersarie the deuill goeth about as a roaring lyon, seeking whom he may deuoure, whom resisted fast in the faith:* Eph. 4. 27. *Giue no place to the deuill.*

Reasons. 1.

I. That which hath been in the head perfectly fulfilled, shall be also fulfilled in the members, seeing the resistance of Christ was not onely for himselfe, but for his members. Let no man say, It is true, the deuill is that strong man, but Christ is stronger then hee, that bindes him and makes him flie; but alas! what is that to me a weakling, who dare not looke my enemy in the face? For as our Sauour comforted his disciples against the malice of the world, so also may we be comforted against the malice of the deuill: Ioh. 16. ult. *Be of good comfort, I haue overcome the world;* which had been but a cold comfort to them, had not they shared with him in his owne victorie. Which is also infinite in power, and in time.

2. The promise of God is, that if we resist Satan, he shall flie: by vertue of which promise the deuill is ouercome and put to flight, by the weakest member of Christ, manfully resisting him: for it is not the strength or worthines of our resistance that can daunt the deuill, but because God hath promised to tread downe Satan vnder our feet, Rom. 16. 19. therefore by resisting we must tread vpon him, not that our resistance is a cause, but onely a meanes, in which God giues victorie. God promised Israel the land of Canaan, and power to subdue all those nations then possessors of it; by vertue of which promise, if fise Kings at once rise vp against *Ioshua*, he must tread vpon all their neckes: it was not their power that did this, though they must vse means, and raise all their power against them, but Gods promise: Say not in thine heart, *By my owne hand, or strength, or wisdom, haue I taken this good land: no, it was because God loued thee: It was the land of promise.* So here.

3. Satan cannot but flie if he be resisted, because he is a conquered enemy, spoyled of his weapons which were most mortall: and not onely conquered in Christ our head, but in vs his members: for to whom was that promise made, but to the Church, that *the seede of the woman should bruisse the serpens head?* So as his head is broken to mysticall Christ, whole Christ both the head and the members; let him now nibble at the heele, and hisse, and gape, and flie vpon them, he cannot hurt them, because his sting is taken away. Now what can conquered enemies doe if they be still resisted, but flie.

4. The battell which we fight is the Lords, wherein he will not bee ouercome: the strength is the Lords, who is mighty in battell. What was the strength of *Dauid* to *Goliath*? but when hee comes against him in the *Name of the Lord*, a small and weak resistance ouerthrowes him. Our armour is the Lords: *Put on the armour of God.* And it is armour of prooffe: It were a disgrace to his workmanship if it should euer be found slight or insufficient. Our cause is the Lords, a contention *for the faith*: *Fight the good fight of faith*, which shall preuaile against all the gates of hell. Our captaine was neuer ouercome, nor can be, nor any one of his fellowes: for they are all members of that body, whereof he is the head; and can a head able to saue the body, suffer it selfe to be dismembred of any one member? Our aidars and assistants that come in to help vs while we resist, are the Angells who haue a charge to keep vs in our wayes, and giue vs strength and victory:

they

they bee too strong for Satan and all his powers, and they be more that be with vs then they against vs.

Obeist. But are not many of Gods children not onely fore thrust at, but euen overcome in temptation? Nay, and doth not experience shew, that the more the child of God resisteth, the more Satan assaulteth him? And doth not another experience teach vs, that the lesse he is resisted, the sooner he flies, and is lesse troublesome?

Answ. God in great wisdom suffers Satan to molest his deare children, and infest them with long and strong temptations, and many times to foile them, and to renew his temptations, and the battell day by day: 1. For their humbling and exercise; the Lord destroyed not all the Canaanites before *Israel*, but left some people to hold them battell, *least they should grow secure*, Iudg. 3. 1. and to teach them battell: And *Paul* must be buffeted by Satan, *least he should be exalted by the multitude of revelations*. 2. To make them more watchfull of their graces, and keep close their faith, hope, loue, patience, &c. as when robbers and pilferers are abroad, men shut vp and locke their goods within; so here. 3. To magnifie his owne glory, who manifests such power in such weaknesse, and seasonably sets in for their safety and victory, when in their sense they are vitterly lost.

But, 1. Satan neuer ouercomes him that resisteth; he may foile him and beate his weapon to his head, yea he may send him halting away with *Isaac* so long as he liues; yet at length he shall ouercome, if he hold on his resistance.

2. Satan indeed often assaulteth where he is much resisted: for he will still renew the battell: *Sometimes* in strong Christians, whom the Lord presseth forth as the leaders in his battell, for, *strength is for the warre*. *Iob* resisted, but was still assaulted, because his measure of strength was such as was to be a patterne to all ordinary men. Our Lord had resisted Satan once and againe, but till now he flies not, because he was to be the Generall of the field, on whom all must looke as an example, and for direction. But the issue is, that Satan shall flie at length, and the longer and stronger his temptations are, the more God glorifieth himselfe both in the victory of his seruants, and confusion of the deuill, as we see in both the former examples.

Sometimes he fiercely assaileth weaker Christians, who are easilier pulled from their holds for want of knowledge, iudgement,

Nemo hic non vincet, nisi qui vincere noluit.
Erasmus.

or resolution: these he thinkes will be tyred out with importunity, and he hopes to force them to yeeld at length. And surely many weaker ones inuite Satans temptations vnawares, which toile them worse then death, because they are so flexible; Satan sometimes heares them speake in his owne language, Thou art an hypocrite, a great sinner aboue all men; sometimes he sees them vse his weapons against themselues, and so giue way to the aduersary in stead of resisting, whereas stout and manfull resistance would speedily procure their peace: sometimes for want of iudgement they are not able to distinguish of Satans sinnes from their owne, but carrie themselues as they would take vpon themselues the deuills reckoning. Alasse! all this inuites him, and makes him wellcome. But here let the weakest beleue know, that if he resist lawfully, he shall carry away the victory, let his resistance be neuer so weake, and this shall make for Gods greater glory, and Satans greater confusion, that he is not able to stand out the field against the weakest of them, whom he may seeme to scorne. It was a great confusion, that Satan was not able to stand against Christ himselfe: but that he shall not be able to stand against a sinner, a worme, which turnes againe in the name of Christ, is greater confusion then the former.

3. Whereas Satan seemes quiet where he is least resisted, it is no maruell, his kingdome is not diuided against himselfe. What need a captaine bend his forces against a towne, which hath deliuered vp it selfe into his hand: What need he set bulwarkes and cannon-shot against those walls and gates which are willingly set open? *When the strong man keepes the hold, all things are at peace.* But a miserable peace it is, to runne from vnder the colour of the Prince of peace, to goe so peaceably and gently to the dungeon of eternall darkenesse.

This may comfort the child of God, that he shall outstand all his temptations: it is not onely possible for him to ouercome the deuill, and put him to flight, but also certaine. For, *the iust man taketh seuen times a day, but riseth againe*, Prou. 24. 16. And why? 1. Because Gods election is eternall, and vnchangeable, and his foundation sure. 2. Because of Christs prayer, *that our faith might not faile*. 3. Because the godly man hath built his house on a rocke, against which the windes may blowe, and the floods beat, but it shall stand: and he is set into that head, who ouercame the tempter that he might overcome him also. 4. Because of the promise,

Use. 1.

that God will not forsake his child ouerlong, but supply strength for the combate, and giue a gracious issue. And temptation preuailes onely when God addes not a second grace, but standeth a farre off.

Obiect. But was not *Dauid* overcome with temptation?

Ans. Yes iustly when he remitted of his watch and resistance; but this was neither totally nor finally. The reason is, because God puts a man into the hands of the deuill two wayes: 1. absolutely: 2. with limitation. *Absolutely*, as when his iustice giues vp a wicked man to be wholly ruled at his will, and caried headlong to destruction. *With limitation*, when a man is put into his hand to preuaile ouer him to a certaine measure, as *Iob*, and our Saviour to be in these temptations carried and molested, to a certaine measure of time and vexation. Thus the Lord sometimes for a time leaueth his owne children into the hand of Satan, so as he may tempt them, and preuaile ouer them to the committing of fearefull sinnes, as we see in *Dauid* and *Peter*, which sinnes often blinde and harden them, and damp their conscience, that for a time they see no displeasure of God, but lie secure and impenitent, as *Dauid* well nigh a yeare.

But all this desertion of God was to a certaine measure: at length the cloud was gone, the mist dispersed, the light returnd, Satan resisted, and forced to flie away. And this is the ground of that prayer of *Dauid*, and the Saints, *Lord, forsake me not ouerlong*: not fearing that the Lord would quite take away his grace from him (as the violent *Lutherans* teach) but that he should not withdraw his second grace ouer farre, or ouermuch: Which prayer is grounded on a promise of God, by vertue whereof we may conclude, that the battel of beleeuers is not for the ouerthrow, but the exercise of their faith.

This should stirre vp the Christian to chearefull resistance, which is the condition of Satans flight. *Obiect.* Alasse, he is a spirit, I am flesh: which is great aduantage. He is a legion, I am but one man, he can oppresse me with number. He is a principallity, as strong as a roaring lyon, I am a weake worme. He is subtile as a serpent, I am foolish and vnwise. He is cruell and fierce, how can I haue any heart to resist him?

Ans. 1. There is in euery Christian a Spirit stronger then he, *Ioh. 4. 4.*

2. There be more with vs then with him, 2. *Chron. 32. 7.* feare

him

2. Tim. 2. 26.

Vse. 2.

him not.

3. Hee is mighty, but what can a strong man beeing disarmed doe?

4. He is subtil, but in our Lord are treasures of wisdom, *and he is made wisdom to us of God*, 1. Cor. 1. 30.

5. He is cruell, but what hurt can a lyon doe beeing in chaines, or a grate?

Secondly, in thy resistance strue lawfully: How? Two wayes, 1. By good meanes. 2. In a good manner.

First, the meanes of resisting the deuill must not be such as are of the deuills owne deuising, as crosses, reliques, holy-water, exorcismes, nor seeking to witches and forcerers, which is to cast out the deuill by *Beel-zebub*: but by meanes appointed by our captaine who was best acquainted with this warre; as,

1. The word of God, the holy Scriptures, by which Christ made the deuill flie, and so must we; 1. Ioh. 2. 14. *I write vnto you young men, because ye are strong, and the word of God abideth in you, and ye haue overcome the denill*: which plainly sheweth, that not by spells and charmes of Scriptures, but by the abiding of it in the heart, to rule and order the life, Satan is overcome. Satan is subtil, but the word giueth wisdom to the simple, which overcomes his subtilty.

2. Faith in Gods promises, 1. Pet. 5. 9. -- whom resist *stedfast in the faith*; Christ here sets himselfe stedfastly in the word of his Father, and so conquers the deuill. *The victory that overcomes the world, is by faith to leane on the promises of God*. Faith keeps in sight Christ our victorious captaine, and sets the crowne of life in our eye, which is laid vp for them that are faithfull to the death.

3. Prayer ioyned with fasting and watching. Christ entering this combate armed himselfe with fasting, watching, and prayer, for many dayes together. *David* when *Goliath* drew neere, tooke a stone out of his scrip, and smote him in the forehead that he fell downe: This stone that ouerthrowes the bellish *Goliath*, is prayer. While *Moses* hands are lifted vp, all the armies of the *Amalekites* flie before *Israel*. And *S. James* in his Epistle tells vs, that if we would resist the deuill, we must draw neere God, c. 4. v. 8. and neuer do we draw nearer God, then in effectuall and seruent prayer. Let the disciples vse any meanes without this; the deuill will not flie; whereof if they aske the reason, Christ tells them, *the deuill is not cast out but by fasting and prayer*.

*Satan potens,
omnipotens
Christus.
Callidus serpens
et sapiens, Chris-
tus sapiens.*

4. The practise of true godlines, and resolution against all vn-righteousnesse. Righteousnesse is called a *breastplate*, Eph. 6. 14. which is not onely that imputed righteousness of Christ, but that inherent righteousness of our selues, which is the studie and endeauour in a godly life: and the Apostle *Iames* among other directions in resisting the deuill, c. 4. v. 8. giueth this for one, *Cleanse your hearts yee sinners, and purge your hearts yee waivering minded:* and the reason is good, seeing by euery sinne and lust being nourished Satan is let in, and the yeelding to any corruption is to giue him so much ground, in stead of beating him out of our borders. He that is in a fight, abstaineth from whatsoeuer would hinder him, 1. Cor. 9. and therefore from sinne, which presseth downe, and hangeth fast on. Let vs meditate on that law, Deut. 23. 9. *When thou goest out against thine enemies to fight, abstaine from euery euill thing.* For this weakens vs, and turnes God against vs, and driues his good Angels from vs.

5. Gods Spirit: *Be strong in the Lord, and in the power of his might:* our owne strength will easily be turned against vs, our own counsells cannot but cast vs downe. God resisteth the proud, and assisteth the humble. As therefore *Moses* said to Israel at the redde sea, being naked and weake, not knowing what to doe, so may we in this case, *Stand still, feare not, behold the saluation of the Lord:* Greiue not the Spirit, nor quench his motions, who is the spirit of power, of wisdom, of fortitude and counsell, of strength and direction: and goe forth in the boldnesse of that Spirit, as Ier. 20. 11. *The Lord is with me like a mighty gyant,* therefore mine enemies shall be ouerthrowne, and shall not preuaile, but shall be mightily confounded.

Secondly, the good manner of resisting the deuill that he may lie, is this:

1. Resist the first temptation, and breake the serpents head; dash the heads of Babylons brood against the stones. Wise men will not let the enemy come neere the walls, or the gates, much lesse into the market place. It is a great aduantage to giue the foyle at the first onser. Giue no place to the deuill, giue sinne no roome in thy heart, or if Satan inwardly suggest any, there close it vp, let it die and neuer come out, as a man that hath a serpent in a vessell, stops it vp and there it dies.

2. Resist the least euill motion, contemne not the least temptation, for Sathan can tell how by one graine of poyson to

kill

kill the soule, and by one dead lie to corrupt a whole boxe of oyntment. The weakest man, yea or woman is strong enough to kill a sleepey *Sifera*. The weakest temptation is too strong for a carelesse and secure aduersarie. *Eue* should haue resisted *Satan* in an apple, and *Lots* wife in a looke. No sinne is so light and venial, that is not worth resistance. For *Satan* can vse small sinnes as the fisher vseth small hairens to hold the fish as fast, or faster then greater tackling, and secret sinnes to doe more harme in the soule then open.

3. Resist stoutly and manfully: if he pull one way, pull thou the other, for so doth he that resists. If he tempt thee to pride, incline thou so much the more to humilitie. If he moue thee to reuenge, prouoke thy selfe to meeknesse and patience. If he tempt thee to earthlinesse, bend thou thy selfe so much the more to heavenly-mindednesse: and thus thou shalt beat him with his owne weapons, and take off *Goliaths* head with his owne sword, and all his gaine in tempting thee, shall be to set thee faster and nearer vnto God.

4. Resist constantly to the last: though thou be sore assailed, and ready to forsake the field, yet resist stil though neuer so weakly. Consider that Christ promiseth a place on his throne onely to him that overcometh, *Reu. 3. 21.* & that there is no safetie in flying, no peice of armour appointed for the backe. If thou beest greatly straightned, send *Satan* to the crosse of Christ, there he shall receiue an answer: but rather die manfully then flie cowardly. By flying thou loosest the victory, by dying thou canst not.

5. Resist after victorie, when *Satan* seemes not to resist; hold on thy harnesse, and expect the enimie when he seemes absent; perhaps he faines himselfe foyled, when he is but renewing his assault, or as a pyrate hangs out a flag of truce to board vs, or dissembles a flight to drawe vs out of our holds, and then hath an ambusment against vs; and this is his forest fight: or he will seeme to yeeld the victorie to them, whom he knowes cannot tell how to vse it, but either they will growe proud of it, or secure and lay off their watch, and then, whom he could not in warre ouercome while he was resisted, in their peace he spoyleth them, when they thinke he needs no resistance.

This reprooues the idle conceit of men, who thinke to be safe from the deuill without resistance; as, *1.* Many ignorant men, who will spit at the mention of the deuill, and blesse themselves from

Use. 3.

the fowle fiend, and yet are sure enough in his power: these neuer knew what it meant to resist the deuill; they want knowledge in the word, and are willingly and wilfully ignorant; they want faith, and neuer inquire after it; they liue according to nature, and the fashion and custome of the times, are ordinary swearers, and Sabbath-breakers, and worldlings, and they thinke it was neuer wel since there was so much preaching. And for the Spirit of God, if he were not present to restraine them with common grace, it were no liuing neare them; but for the renewing of the Spirit, to set them out of Satans power, and the corruption of their owne sinnes, he is so farre from them, as they may say truely with *Iohns* disciples, *Act. 19. 2. We know not whether there bee an holy Ghost or no.* Alas, how pitifull is the state of these men, who thinke Satan is fled from them, when he is their onely counsellour and familiar, ruling them at his pleasure?

2. Many that thinke to resist the deuill, but they are loath yet to disease either him or themselves: yet a little while they wil hold their sinnes, they would faine provide for their wiues & children, and rise to such an estate, before they giue vp their couetousnesse, vsurie, deceitfull and iniurious courses: they will leave their voluptuous and adulterous courses, when they are old, that is, when these sinnes must needs leave them; they will repent of their sinnes when they die, they would be loath to carrie them to Gods iudgment with them; but so long as they liue, their sinne shall liue with them. Fie vpon such madnesse: Are old decrepit men fit for the field? Is a man vpon his death-bed a fit man to master a gyant? Shall a man so be-foole himselfe, as to thinke that then he can easiest resist the deuill, when his power is least? No, no: Satan will now triumph and trample vpon his spoile; hee knowes well, that not one of ten thousand lets his sinne liue so long with him, but his repentance dies with him also.

3. Others dreame of a victorie ouer the deuill, and they are safe, but they are not so strict as not to yeeld some equall conditions to their aduersary, they care not to giue a little place vnto him. They are no great swearers by great oathes, but now and then they may forget themselves, and say *by God*, or *faith*, or *troth*, &c. Nor great gamesters that liue by gaming, but now and then sit out a number of houres together, to spend and passe away their times. Nor great drinkers, but onely giue Satan aduantages by running into such companie and houses as they be prouoked to drinke a little more
then

then they need. Nor open contemners of the word and prayer, to speake against it, and make their minds knowne; but they cannot abide this strictnesse at home. Is not the Church the house of prayer? Nor knowne adulterers, they are honest of their bodies, but their eyes are full of adultery, and their mouthes full of obscene filthy speeches, yet they say they thinke no hurt. This is to dally with the deuill, as friends at foyles, that haue capps on the points of their rapiers, for feare of hurting one another. Here is no spirit ruling, but he that rules in the world. The deuill flies not for such a resistance.

III. Then the deuill left him,]

Namely, when Christ bade him be gone. Whence we may note; that,

Doctr.

The power of Christ is such, as all the deuills in hell are not able to resist. If Christ bid the deuill auoide, euen then at his word he must be packing. Mark. 9. 25. *he charged the vncleane spirit to come out, and enter no more into the man, so as the deuils cryed for grieve and anger: Mark. 1. 34. a whole legion of diuells submissiuey entreat him not to torment them.* And this was not onely so in it selfe, but in the knowledge of all the Iewes, who brought all that were possessed with diuels, and he healed them: Matth. 15. 28. the Canaanitish woman seeking to Christ for her daughter that was possessed, acknowledged thereby that his power was aboue all the deuills: and our Lord most notably in that storie manifesteth his power ouer them, who beeing absent from the maid, and did not so much as speake to the deuills, yet they obeyed his will, and could as little withstand his power being absent as present.

Now more distinctly to know this power of Christ, we must vnderstand that it is either twofold, 1. of his essence, called *παντοκρατορία*: or 2. of his office, called *ἐξουία*. The former, is the omnipotencie of Christ, as he is God equall with the Father, and the holy Ghost: for as his essence (as the Sonne) is the same, so is his power, an absolute, creating, sustaining, and commanding power, ruling all creatures, and ouerruling in all things. The latter, is the power of his office, as he is Mediatour and King of his Church: and this power differeth from the former: 1. In that it is a power receiued, Matth. 28. 18. *All power is giuen me in heauen and in earth: Phil. 2. 9. God hath giuen him a Name aboue all Names: whereas Christs power, as God, is not receiued, but his owne proper power beeing God.*

2. That power is essentiall, infinite, and incommunicable to any creature: this is personall, communicated by dispensation of grace, after a singular manner vnto Christ, as God-Man, and our Mediatour.

3. That power is immutable, vnchangeable, euerlasting; this power shall after a sort be determined: for *he must give up his kingdom to his Father*, 1. Cor. 15. 24. not that Christ shall euer cease to be a powerfull head of his Church, nor that he shall cease to raigne with his Father for all eternitie: but look as the Father now doth not rule the Church, namely as Mediatour, but the Sonne; so the Sonne shall not then rule his Church in the manner, as he now doth, as Mediator, but in the same manner as his Father shall. Now he rules and puts forth his power in fighting against his enemies, but then all his enemies shall be troden vnder his feete, and made his footstoole. Now he manifesteth his power in gathering a Church by the word and Sacraments, but then all the elect shall be gathered. Now at his Fathers right hand he puts forth his power in making intercession for vs, but then he shall intercede no more for vs. At the end of the world, he shall declare his mighty power, in raising all the dead, and sitting on iudgement on them; but then there shall be no more need of this power, when death shall be swallowed vp into victorie, and a finall sentence is giuen on all flesh. So as Christ shall not raigne as now he doth, but as his Father.

Whence it followeth, that the power by which Christ subdueth the deuills, is not onely that essentiall power of his diuine nature, but the power of his office, whereby euen in our nature and flesh, he subdueth them. And this power may be distinguished according to the subiects into two kinds: first, that power by which he sweetly ruleth the Church as the head the members, or a King his subiects: and this is either directiue or coerciue. Secondly, that coercitiue and iudiciarie power which he exerciseth against his enemies, wicked and vngodly men, as a king against rebells and foes to his state and person. And this power is properly raised against the deuills and his instruments, against which they cannot stand.

1. Christ was prophecied to be the seed of the woman that must *bruise the serpents head*: which prophecie plainly shewes, that Christ as Mediatour in our flesh, must disperse all Satans forces planted against vs; and for this end *the Sonne of God appeared, to de-*

Reasons. 2.

stroy

stroy the workes of the deuill: and the worke doth properly and singularly belong vnto Christ, although the fruit and benefit of it by communication of grace flow vnto the Church, as the body of Christ. Obiect. But did not others beside Christ command the deuills? *Act. 8. 7.* when *Philip* preached in *Samaritis*, vncleane spirits crying came out of many: and *Act. 16. 18.* *Paul* turned about, and commanded the vncleane spirit to come out of the maide. *Ans.*

1. Christ did it by his owne power, they by his. 2. The power of Christ is one thing, faith in his power is another; they did it not so much by power, as by faith in this power: whence *S. Paul* chargeth the fowle spirit, *In the name of the Lord Iesus Christ to come out.*

3. Common men were able to discerne a difference betweene Christs power and others in casting out deuills: *Mark. 1. and Luk. 4. 36.* feare came on them, and they said among themselues, *With authoritie he commaunds fowle spirits, and they come out;* that is, by his power and diuine authoritie, and not as other Exorcists did. 4. He did worke his as a person that was God, other his disciples as persons with whom God was, working and confirming the doctrine with signes and wonders that followed, *Mar. 16. ult.*

2. All things are given him, and put vnder his feete. *Ioh. 3. 35.* The Father loueth the Sonne, and hath given all things into his hand. *Hebr. 2. 8.* Thou hast put all things in subiection vnder his feete. And as if that were not plaine enough, he setteth in the next words a large comment vpon it. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect, onely except him which did put all things vnder him, as it is, *1. Cor. 15. 27.* So as it is plain, that excepting God himselfe, nothing is not subiect to Christ as Mediatour.

Now this may be enlarged by a speciall induction of all things. Angels are subiect to his word: *1. Pet. 3. 22.* --to whom Angells, and powers, and might, are subiect: with a reason, *For he is the Lord of the holy Angells, and set farre above all principalities and powers,* *Eph. 1. 21.* Vnreasonable creatures heare his word, and obey him: *Luk. 8. 25.* Who is this that commands the winds and the seas, and they obey him? Diseases obey him: to the leper he saith, *I will, be thou cleane:* and he is cleane immediately, *Matth. 8.* to the lame man he saith, *Take up thy bed, and walke,* and he doth so, *Matth. 9. 6.* He meetes a blind man, *Ioh. 9. 7.* and bids him goe wash in *Siloam;* and hee comes againe seeing. Yea, death it selfe heareth, and departeth at his word, *Ioh. 11. 44.* At that word *Lazarus* came forth, bound hand

and footes: and the time commeth, when they that are in the graues, shall heare the voice of the Sonne of God, and come forth. In one word, the Apostle ascribeth to Christ, that he is able to subdue all things to himselfe, Phil. 3. 21. all creatures, all enemies, sinne, Sathan, the graue, hell, death, damnation, and whatsoeuer resisteth his glory in himselfe or any of his members.

3

3. Christs kingdome must be set vp against, and aboue all the kingdomes of the world. Dan. 2. 45. *the little stone cut out of the mountaine without hands*, breakes in peices the clay, the iron, brasse, siluer, and gold: that is, the kingdome of Christ shall breake all those great kingdomes; and the God of heauen raiseth a kingdom to his Sonne, which shall neuer be destroyed: And therefore for the vpholding of this kingdome, he must be inuested with power, which neither the tyrants of the world, nor the god of the world can euer preuaile against. For neuer were all the kingdomes of the world so opposed by the world and the deuill, as the poore kingdome of Iesus Christ: but this power of Christ is as an hook in *Nebuchadnezzars* iaws, and a chaine in which he holdeth *Leuiathan*, limiting him how farre he shall exercise malice against the Church, and no further.

4

4. Christ as Mediator was to performe those workes, which no other creature could euer doe, and therefore was to be endued with such power as no other creature could be capable of. Hence he prooueth himselfe to be from God, Ioh. 15. 24. If I doe not such workes as no other man euer did, beleue mee not. Where he speakes of his miracles, which, in respect of the manner and multitude neuer man did the like in his owne name, nor so many. To which adde those great workes, of raising himselfe by his own power from the dead, Rom. 1. 4. Of satisfying Gods iustice for mans sinne, a worke aboue the reach of men and Angells. Of meriting eternall life for all the elect, which must be an action of him that is more then a creature. Of applying his merit, to which end he must rise from death, ascend and make intercession. Of sending his Spirit. Of begetting faith, and preserving his people in grace receiued. Of leading them through death and the dust into his owne glory. These are such things as all power of meere creatures is too weake for. All the Angells in heauen cannot doe the least of them. All the deuills in hell cannot hinder them. And hence Christ is stiled *the lion of the tribe of Iudah*, *Michael*, *the mighty God*, *King of glory*, &c.

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This may be a terror to Christs enemies: for such is his power as shall make them all his foot-stoole. Doe we prouoke him? are we stronger then he? 1. Cor. 10. 21. Psal. 2. 9. those that will not be subiect to the rod of his mouth, shall be crushed with a rod of iron. Therefore take heed of beeing an enemy to Christ, or his word, or seruants: else thou shalt be reuenged euen in that wherein thou sinnest; with the breath of his lippes he shall slay the wicked; one word of Christ, one *ite* shall turne them all into hell. Is the power of Iesus Christ such in his base and low estate, as all the deuills in hell are not able to resist it, but if he speake the word they giue place? how desperately doe wicked men goe on in sinne as if they were able to make their part good against him? Ioh. 18. 6. when Christ but said *I am he*, presently his apprehenders fell to the ground. Reu. 17. 14. *they shall fight against the lambe, but the lambe shall ouercome.*

Use. 1.

This is comfort also to the godly, in that Christ as Mediator in our flesh is armed with power aboue all our enemies; so as nothing shall hinder our saluation: Not Satan; for the prince of this world is cast out; he may haue vs in the mountaine, or on the pinacle, but he cannot cast vs downe. Not sinne: Christ hath powerfully triumphed against it on the crosse, hath fully satisfied for it, and perfectly applied that satisfaction to the forgiveness of sinnes. Not death: Christ hath powerfully foyled him in his owne denne, and trampled on him, saying, O death I will be thy death. Not temptation: Christ sits in heauen as a mercifull high Priest, tempted once as we are, that he might be able to succour them that are tempted. Not corporall enemies: He by his power ruleth in the midst of his enemies. *Laban* shall not speake a rough word, nor *Esa* hurt *Iacob*, nor *Saul* hit *Dauid*; for he orders the thing otherwise. Not the graue: for we haue the assurance of a glorious resurrection by the working of his mighty power, whereby he is able to subdue all things, Phil. 3. 21. Not hell it selfe: Reu. 1. 18. I haue the keyes of hell and of death. In one word, not any thing present nor to come, nothing shall separate between Christ and vs: none shall plucke vs out of his hands: for he hath purchased for vs, and maintaineth a mighty saluation, 1. Pet. 1. 5.

Use. 2.

This teacheth vs to submit our selues to this power of Christ, or else we are worse then senselesse creatures who all obey him, yea then the deuills themselues who did obey him. And then is

Use. 3.

a man submitted to it, when his eyes are opened to see what is the exceeding greatnes of his power in himselfe, beleeuing as the Apostle prayeth, Eph. 1. 19. Therefore labour to finde Christs sa-
 uing power in thy soule. *Quest.* How may I find it in my selfe?
Ans. 1. If thou canst finde the worke of faith in thee, a worke of great power, a supernaturall worke, beyond, yea against the strength of nature. What a worke of omnipotence is it to raise the dead? yet a greater power is here; to bring in this life of God into him that is dead in trespasses and sinnes, resisting his owne raising: for so the Apostle implyeth in that place, Col. 2. 12. 2. If thou canst finde in thee the worke of sanctification, which is a worke of great power: 2. Pet. 1. 3. according to his diuine power he worketh grace and glory. This second creation of a man goes farre beyond his first in power: there was nothing to beginne with, no more is here; no life of God till God call the things that are not, as though they were: but there was a bare priuation, here is a resistance and rebellion, stiffe neckes, and hearts of adamant. Hence regeneration is called a creation, and the regenerate new creatures: But a difficult worke, which God workes not alone, but God and man made one person, and not of nothing for nothing, as the former, but of worse then nothing, and for a price, euen the precious blood of the Sonne of God. Labour to finde this change in thy selfe by faith and holines. Christ did neuer more manifest his power, then by raising himselfe from the dead: and thou canst not haue a surer argument of Christs power preuailing in thy soule, then by getting daily out of the graue of sinne, and moouing according to the life of God. So soone as Christ had called *Lazarus* out of his graue, he bade loose him and let him goe; and if thou findest the bands of death, thine owne sinnes loosed, forsaking thy owne euill wayes; it is a signe that Christ by a powerfull word hath quickned thee. Therefore put on *S. Pauls* minde, Phil. 3. 10. who counted all things dung to know the vertue of Christ his death.

3. A mighty worke of power in Christ is, to gather his Church out of all peoples and nations, and to bring them within one roose, though they were neuer so dispersed and alienated one from another, and to knit them by faith to himselfe the head, by loue one to another, and by his own discipline to conforme them to his owne gouernment. It neuer cost all the Monarchs in the world so much strength and power to settle their kingdomes and
 people

people in peace vnder them. Doeſt thou then ſinde thy ſelfe brought into the number of Gods people? Doeſt thou loue them entirely for Gods image and goodnes? Art thou ſerviceable to euery member, and that in the head? Here is a power put forth that hath reconciled the wolfe and the lambe, the child and the cockatrice. But if thou careſt not for Christs ordinances and diſcipline, his lawes are too ſtrict, thou muſt haue more liberty then he affords, if thy affections be rough and ſtirring againſt Gods children, thou haſt not yet ſubiected thy ſelfe to Chriſt.

Iſai. 67.

4. A mighty worke of power in Chriſt was, that he was able to foile temptations, and ſtand out againſt all helliſh powers, ſo that the deuill found nothing in him. Now findeſt thou the power and ſtrength of Chriſt in the ſpirituall combate? Doeſt thou chaſe Satan afore thee, and the whole band of his temptations? Wouldeſt thou reſuſe a whole world rather then ſinne againſt God, or gratifie Satan and thy ſelfe with the leaſt diſpleaſure of him? All the power of Chriſt was ſet againſt ſinne, and Satans kingdome: And if thou haſt part in this power of Chriſt, it aboliſheth ſinne in thee, and ſtrengthneth thee with full reſolution againſt all ſinne.

5. A mighty worke of Christs power is, to enrich his children with all neceſſarie graces tending to ſaluation, and to lead them into the fruition of their eternall inheritance. It coſt *Ieſhua* ſome labour before he could bring *Iſrael* into the good land that abounded with good things: it coſt our *IOſhua* more. Findeſt thou this fruite of Christs power, that thy face is ſet towards heauen? and is it with thee as with thoſe that entred into that good land, who taſted of the fruits aforehand? haſt thou receiued the firſt fruits of the Spirit? doeſt thou grow in grace? doeſt thou with patience expect the promiſes, and beginne the heavenly life already? haſt thou hope, joy, loue of God, zeale for God, conſtancie in the truth? for theſe are purchaſed by this power of Chriſt. Then here is a creating vertue put forth, a fruit of Christs mighty power, magnifie this grace of God, and hope for the accompliſhment and finiſhing of the ſame worke by the ſame power, the which ſhall preſerue thee to ſaluation.

6. A mighty worke of Christs power was, the perfect fulfilling of the law. Whether doeſt thou partake in this power? art thou perfect in the way, ſincerely obeying God in all his commaundments? doeſt thou ſubiect thy ſelfe to the law as the rule of thy

law?

law? dost thou aime at the perfection thereof? Christ loued his Father with all his heart, and his neighbour as himselfe, yea about himselfe: and if this power of Christ preuaile with thee, this will bee the scope and aime of all thy actions. For though the obedience of the law be not necessary to iustification, yet it is requisite to sanctification.

7. Another worke of Christs power was, that it set him free from all corruption and infirmities, which he vndertooke for vs without sinne. Labour to finde this power of Christ in thy soule, daily freeing thee from the corruption of thy sinne, and daily infirmities. If the Sonne set you free, ye are free indeed: not onely the raigne of sinne is thrust downe, but the corruption of sinne is lessened. *Dauid* desired the Lord to giue him againe his *free Spirit*, *Psal. 51. 10, 11.* he well knew, that *where the Spirit of the Lord is, there is libertie*, that is, not onely a redemption from damnation by our iustification, but from corruption and vaine conuersation by our sanctification.

8. Christs power was mighty in ruling and ordering his owne powers and faculties; his vnderstanding was able to see God perfectly, his will onely iust, right, and wise, neuer bowing from the will of his Father, *Not my will, but thy will be done.* His memory could neuer forget any good thing, but he retained his whole duty euer before him. His affections were ordered according to right iudgement. His appetite neuer exceeded the bounds of sobriety and moderation. His speech was gracious, his actions all exemplary, no spot in him from top to toe. And this same power of Christ is in some measure manifest in all his members: this power enlightneth the mindes of beleeuers, formerly blinde, to see God in part, and perswadeth the will, and boweth it to obey Gods will, which before was captiuated to the will of the deuill: it inspireth godly desires and gracious resolutions, and strengthens the memory to retaine good things, beeing before as rimy as a siue: it guideth and alreth the affections, making the bele cuer to loue good things, and good men, and whatsoeuer sets forward Gods glory, and to hate zealously the contrary. Christs power in the soule, orders the appetite to sobriety in the seasonable and thankfull vse of outward mercies, makes a man speake the language of *Canaan*, and his whole course sauiour of Christ.

Whence it is plainly concluded, that ignorant persons, malicious persons, libertines, intemperate drunkards, gluttons, filthy

talkers,

talkers, swearers, loose in their behaviour, open enemies to this power of *Iesus Christ*, not submitting themselves to the rod of his mouth, shall be laid vnder his rod of iron.

This teacheth vs to goe on fearelessly in good duties, seeing this power of Christ is with vs, and for vs. He is of power to protect vs against enemies and dangers. Of power to strengthen vs in our duties; when we are weake and feeble he will perfect his power in our weaknesse, 2. Cor. 12. 8. Of power to make vs inuincible in our sufferings, Phil. 4. 13. *I can doe all things through him that inableth mee.* Of power to reward our least labour of loue vnder taken for him. Of power to answer our prayers, and to doe abundantly aboue all we aske or think. Of power to performe all his gracious promises, which shal be made good to vs in due time. Of power to supply vs with all good meanes in his seruice; he can giue wealth, and make the latter end better, as he did to *Iob*: *the diuine power giueth all things pertaining to life & godlines*, 2. Pet. 1. 3. Of power in death it selfe to keep that which wee commit vnto him till the last day. Of power to rebuke diseases, and command death, and after death to raise our bodies to eternall life, beeing cloathed with corruption, and wrapped with deaths garments: 1. Cor. 6. 14. God hath raised vp the *Lord Iesus*, and *shall raise vs also by his power.*

Use. 4.

Lastly, this doctrine assureth vs of our perseuerance in grace begun, Christ by his power layes such fast hold on vs: no seducer is able to deceiue the elect, nor plucke them out of his hands: for the weaknesse of God is stronger then men, 1. Cor. 1. 25. and when we cannot comprehend him so fast as we would, he comprehends vs, and preserues vs by *his power to saluation*, 1. Pet. 1. 5. Neither doth this doctrine maintain any security but the security of faith, which is euer attended with the feare of God, and feare to sinne.

Use. 5.

The SECOND thing in the victory of our Sauour is the manner of Satans leauing him: ἀφίστα ὡς δαίμων, saith S. *Matthew*; Saint *Luke* more plainly, ἀπέστη ἀπ' αὐτοῦ, which implyes a bodily departure and sensible, as we haue formerly shewed his presence to be.

II.

Quest. What kinde of departure was this? it seemes to bee a willing and voluntary subiection to Christ: he bids him depart, and he is gone. *Ans.* Indeed it seemes obedience, but it is nothing lesse then true obedience: for, 1. He came of his owne motion, but went away by Christs, who spake a powerfull word, which

he

he could not, nor durst resist. 2. He goes when he can stay no longer, his commission for this time was now expired, his liberty was restrained, the temptations were ended, God permits him now no further, and now he leaues the Sonne of God: and so left he *Iob* in the same reason, when he had vexed him as much as hee could obtaine leaue to doe. 3. Satan could not change his wicked nature, in leauing Christ he leaues not his malice against him, on-ly he leaueth the exercise of it for the present. 4. He returnes againe afterward, and sets vpon our Sauour with new assaults, which is a plaine argument he went now against his will.

Doctr.

To doe that which God commaundeth, and to leaue vndone that which he forbiddeth, is not alwaies a signe of true grace. The deuill is commaunded to giue ouer tempting of Christ, and he giueth ouer; is commaunded to be gone, and he goeth; yet this is no argument of true grace; and that which is incident vnto the deuill, cannot be a signe of grace in any man, but as there is a forced and fained obedience in Satan himselfe, so in all his instruments, which proceeds not from any true grace, let them flatter themselves in it neuer so much. *Cain* offers sacrifice as well as *Abel*, and brings a show of obedience, but his heart beeing filled with murderous thoughts, was void of all grace. *Balaam* was commaunded not to curse the people of God, and he professed, that if *Balaam* would giue his house full of silver he would not doe it; as if he had made great conscience of Gods commandement, but it was much against his will: for hauing receiued an answer from God, not to curse them, he would not be answered, but went againe and againe to know the minde of God, not content to rest in that answer, with which he was not pleased. And after that, he giueth *Balaam* wicked counsell, to send his people to *Sittim* to offer to their idolls, where *Israel* was likely to fall in leue with women, and so commit fornication with them; by which he brought the curse of God amongst them, whereby numbers of them were destroyed. Here was a seeming obedience, without any grace in the heart.

Exod. 8. 19. *Iannes* and *Iambres* and the rest of the enchanters of Egypt, stood out in resisting *Moses* and *Aaron* so long as they could, and then gaue ouer; but not of any conscience, but because in the plague of the lice they saw the finger of God, against which they could not preuaile. The like was the obedience of the Iewes, when they desisted from persecuting the Apostles, Act. 5. 25. because *Gamaliel* a doctor of the Law perceiued, that they did fight

against

against God. Adde hereunto the example of *Judas*, who after his sinne of betraying his Lord, made a faire shew of repentance, confessed his sinne, restored the mony, bewayled and iustified his Master; but all this without all grace in his heart; for he went away and hanged himselfe.

1. A man onely by repressing and restraining grace, may both doe many things which God hath commanded, and leaue yndone what God hath forbidden; as *Haman* restrained himselfe from *Mordecai*, Est. 5. 10. though his heart was full of wrath, chap. 3. 5. Many other things might hinder him from the present execution of his rage against *Mordecai*, as that *Mordecai* was as in a Sanctuarie, the Kings gate, that he was the Kings seruant, that it was better to reserue him to a shamefull death, and effect it by a kind of forme of law, then to embrue his owne hands in the blood of the Kings seruant, and so endanger himselfe. But the cheife cause is Gods restraint of wicked mens furie, that they cannot execute what they can determine against his Church, though he vse sundrie meanes to restraine them. Nay further, a wicked man may be restrained from some euills, which the child of God may fall into: he affects an outward forme and credit, and glorie of an outward profession sometimes, and to attaine this end in which he notably deceiues himselfe, he cannot enioy the pleasures of sinne with greedinesse; not because he conscionably hateth these sinnes, but he is bridled with the credit of his profession.

2. Obedience proceeding from true grace is so qualified, as neither Satan nor any wicked man is capable of it: For, 1. It is an effect of the loue of God, and of goodnesse. Deut. 30. 20. *Choose life by louing the Lord, and obeying his voice, and cleauing vnto him:* Ios. 22. 5. *Take heed to the commandement and law, which Moses the seruant of the Lord commanded you, that is, that yee loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him.* Loue excludes all coaction and constraint. Now wicked men resembling their father the deuill, cannot loue God nor goodnesse, but notwithstanding all their pretences, are haters of God, and enemies of righteousness; they care not for his fauour about life, they loue not his presence, nor to be with him, nor his image in his child, nor his will in his word, nor his house, nor his holinesse to resemble him, nor his glory; but are more troubled at the losse of a graine of their honour, then all his.

2. This obedience is a daughter of faith: for without faith it is

Reasons. 1.

Reason. 2.
Conditions of
sound obedi-
ence. 1.

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impossible to please God: whereas wicked men haue nothing aboue corrupt nature, much lesse such a supernaturall endowment as faith is, which so vnitheth vnto Christ, as it makes him more precious then all the world.

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3. It proceedeth from a man wholly renewed and changed: such good fruit must come from a good tree; which is the work of sound grace onely. 1. The vnderstanding is enlightened to discern betweene good and euill, according to Gods word. 2. The will is sanctified and made willing. 3. The heart is purified by faith, and made a good treasure, to send out good speeches and actions. 4. The conscience is purged, and being perswaded of the loue of God in Christ, it seekes to preferue it selfe good and pure, and in all his waies out of conscience in deuours in the good that God requires, and auoides the euill which he forbids. 5. The affections are renewed, and are sweetly perswaded by Gods Spirit to hate all euill, and cleaue to that which is good, to greiue they can do no more glory to God, but are at their best very vnprofitable. But wicked men are neuer a whit changed, but are all impure, *even their minds and consciences*, and out of the abundance of the heart the tongue speaketh, the hand worketh, neither can a bitter fountaine send out sweet waters.

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4. Sound grace within sendeth forth an obedience which is chearefull; 1. in the vndertaking: loue makes labours light, and nothing is hard to a good will. 2. in the manner of doing, it is not forced but lead, ruled by the word, rather then ouerruled by power; it layes by all dialogue, dispute, murmuring, and desire of dispensation. 3. in the measure of doing, it will endeauour in all the commandements, and all duties: no man so wicked, but he can *doe many things*, as Herod, but he cannot yeeld to all. 4. in continuance and conclusion of that he doth, it holdeth on in doing things purely for a good end, for Gods glory, and not by fits and starts, but perseueres to the ende, and the crowne of the worke. In all which a wicked man comes short; for whatsoeuer is forced or fained must be heauily entred on, and more heauily ended: besides, whatsoeuer is from such an one, is ioyned with raigning sinne, which hales and tugges him backward, and toyles him out before he be halfe way in any good worke.

Reason 3.

How oftē doth the Lord reiect the sacrifices of the wicked, their oblations, their fasts, their prayers, their temporary, yea miraculous faith, their almes and charitie, yea their confessing and prea-

ching

ching of Christ, as in the last iudgement? all which had they bin fruites of sound grace, they had been acceptable. But God lookes not so much to the matter of the worke as the person working, the manner of working, and the end of the action.

Well, as Sathan goes away when he can stay no longer, and so his obedience is forced, so doth sinne from most men when they can keepe it no longer; and so that which seemeth obedience in them, is no better then the deuills obedience in this place. 1. Many refraine many sinnes for feare of hell, and the curse of God, they dare not hold their sinne any longer, whereas they are as much in loue with it as before: as *Moses* his parents kept him so long as they durst, before they exposed him to the waters: so dearly loue men the children of their owne corruption. What thanke is it for a robber or fellow, to leaue robbing and stealing for feare of hanging? if there were no law, nor Magistrate, he would to his owne calling againe, because he is no changeling. So what thanke is it for a man to auoid sinne, because of damnation? here is no feare of God, but feare of euill; no loue of God, but selfe-loue. And yet this is the restraint of most men, whom conscience no whir brid-leth. Why do men abstaine from open wronging of men, by robbing, stealing, murthering? they will say, for conscience. But then the same conscience would keep them from all secret deceit, lying, and couzenage: and then the same conscience would keep them from all other sinnes also, as swearing, drinking, dicing, carding, gaming, pride, wantonnesse, and the rest. A good conscience in one thing, is a good conscience in all. 2. The like is the obedience of many sinners, that are still in league with their sins. Many filthy vncleane whoremungers and harlots haue left their sinne, but it is because it hath left them, they haue broken their strength, and either age or diseases in their bodies hinder them; oh now they will pretend conscience. But they can as filthily speake, and as merri-ly remember their madde pranks, as euer they acted them; they want onely a bodie, no mind, will, or affection, to commit ouer the same things againe. Many prodigals haue left their sinne, be-cause their wealth hath left them, and pouertie feeds vpon them. Many quarrellers & swaggerers haue left off such furious courses: why? perhaps they haue got some maim, or mischeife, or perhaps they feare whether they doe so againe safely or no: and this is all the conscience that hath calmed and quieted them: but what obe-dience is this? Is that an obedience to God, for a dicer or gamester

Vse. 1.

to forbear play (or rather , as it is, his theeuing) when he wants money to stake ?

3. In Gods seruice, what makes men come to Church, to heare, and pray ? Euery man saith, Conscience. Yea, but good conscience workes powerfully vpon the will: what then meanes the vn-willingnesse of men, and heauinesse, who are so farre from apprehending their weeke-occasions, as if they aske their owne hearts, they must tell them, that on the Sabbaths of God, were it not for feare of law and shame of men, (both which are often forgotten) they would not come at all. Here is obedience much like the deuills, because they are of the deuills teaching. The like of many seruants and childrens obedience, whose coming to Church to heare their dutie, is meerely forced by the compulsion of Masters and Parents, and hath as little comfort in it as the deuills obedience.

4. The like is to be said of late repentance at the time of death: when the sinner hath held his sinne so long as he can, then he would be rid of it. Indeed his sinne leaues him, but not the curse of it: but he is so farre from leauing it, as were he to liue ouer his daies againe, he would put as much life into his sinne as euer before. Late repentance is seldome true, euer suspicious. Why doe many rich men neuer doe good while they liue, but liue as vnprofitable and hurtfull, as swine till they come to the knife; but then when death is binding them, they will giue somewhat to good v-
ses, to the poore, for a sermon, &c. Why, what mooues them ? Conscience, they say. But it is an accusing conscience, crying out against their oppression, vsury, wrong, crueltie, and deceit; and now this wicked conscience would stop it owne mouth, by offering to God some trifle of that hee hath robbed. For were it a good conscience, why doth he not leaue some part of his wealth for God, before it wholly leaue him ? Were it a free-will-offering, why comes it so late ? why doth he not good, *while hee hath time*, Galat. 6. 10 ? Surely God likes a liuing Christian: for any man will bee a Christian dying. Neither is it thanke-worthy to giue that which a man cannot keepe. And commonly such gifts doe more good to others then the giuer himselfe. Which is not spoken to hinder men from doing good at their deaths, but to prouoke them to doe good before that time. And yet better late, then neuer.

Let vs examine all our obedience by this ground, and be sure that

that it differ from the obedience of deuills and wicked men. And that by these rules: 1. *God loues truth in the inward parts*, and refuseth all that obedience which followes not sanctification of the Spirit: duties without must flow from graces within. Examine now thy inward change: we are his new creatures, created to good workes: ioyne that in thy actions which the deuill diuorced, the inner man with the outward, the subiection of the soule with the obedience of the bodie. 2. Examine thy loue in thy obedience, that because the loue of God constraines thee, thou doest what he commands, and whether thou preferrest the commandment of God, which is euer ioyned with his glory, aboue all the world, and thy obedience aboue thy profit, credit, ease, pleasure, mens fauour or disfauour, whether thou canst obey God against all these. This was *Abrahams* loue to God in so difficult a commaundement, as the killing of his sonne. But Satan here went away, not for loue of God, but for feare, and beeing forced. 3. Examine thy manner of obeying, whether it be a willing and readie obedience. *If I doe it willingly*, (saith the Apostle) *I haue a reward*: and, *Rom. 6. 17. Ye haue obeyed from the heart, or heartily*. And such obedience, 1. repineth not as giuing God any thing too much, though the dearest things of all. 2. deuileth no excuses, as *Saul* when hee did but halfe the commaundement, pretended sacrifice, and the peoples instance. 3. seeketh no delays: *I made haste, and delayed not to keepe thy righteous iudgements*, *Psal. 119*.

4. Doeſt thou obey in all thy commaundements? 1. the commaundement of faith in the Gospell, as well as the actuall obedience of the Law? for one is as acceptable as the other. 2. obeyest thou the commaundement as well of doing good, as of abstaining from euill? for, the deuill here abstaines from this euill of tempting Christ, but can neuer doe any good: he ioynes not these commaundements in his practise, as Gods spirit doth in his precept, *Isa. 1. 16. 17*. 3. makeſt thou conscience of the least commaundement as well as of the greatest? for, all of them haue a stamp of God vpon them: makeſt thou conscience of small oaths, vaine words, rousing thoughts? 4. doeſt thou obey constantly? for, *loue is strong as death, and much water cannot quench it*. But alas! much obedience is like that of *Dauids* false friends, *Psalm. 18. 44. 45. Strangers shall be in subjection to me, but they shall flourish away*.

For a season.] Luk. 4. 13.

III.

THE THIRD point followeth to be considered, namely, how long Satan left our Lord; not for euer after, but for a while: and surely he stayed away but a little while. For if we looke into the holy story, we shall see the whole life of Christ almost to be a continuall temptation, and how Satan from time to time partly by himselfe, and partly by his ministers assayed him. This we shall see how sundry wayes Satan molested him and tempted him, 1. in his ministry. 2. his life. 3. his death.

1. In his ministry, he was tempted both in his doctrine and miracles. For his doctrine: the Scribes and Pharises often sought to catch aduantages against him, as in the case of the bill of diuorce, Mat. 19. 1. and of the woman taken in adultery, Ioh. 8. which by *Moses* his law should be stoned; but *Master what sayest thou?* The Sadduces also tempted him in the case of the woman that had seuen husbands, whose she should be in the resurrection, Mat. 22. 23. And the Lawyer concerning the great commaundment of the law, vers. 35. As for his miracles the seale of that doctrine, they tell him to his face *that he cast out deuills by Beelzebub*, Mat. 9. 34. and 12. 24.

2. In his life and ciuill obedience. The Pharises take counsell together how they might entangle him in his talke about paying tribute to *Cesar*, Matth. 22. 15. And when he ate meate in *Matthews* house, Mat. 9. 11. they asked why he did eate meate with Publicans and sinners, and therefore he was one of them. *Simon* the Pharise seeing *Mary Magdalen* annoynting Iesus his feet with precious ointment, and washing them with teares, and wiping them with her haire, said, *Surely if this man were a Prophet, hee would know that this woman is a sinner, and not let her meddle with him.* How often did they murmure at him, and lie in waite for him, and take vp stones to stone him, and raile vpon him, with most despightfull words, calling him *Beelzebub*, a *Samaritan*, a *glutton*, a *loose companion*, running vp and downe with noted sinners: In all which Satan was the cheife agent.

3. But aboue all other temptations those were most fierce and furious, with which he was afflicted, torne, and tormented about the time of his passion, and on the crosse. For then, as himselfe witnesseth, the prince of the world came vpon him with all his traine, Ioh. 14. 30. he came in himselfe, and whole legions of wicked Angels with him, as the Apostle plainly implyeth, Coloss. 2. 15. *the* *spoyle* *principalities*, *and powers*, *and triumphed over them in the crosse.*

Now

Now or neuer Satan must win the field, this is the last act, Christ was neuer so beset with miserie, Satan neuer had him at such an aduantage before; now Gods whole wrath is vpon him, and now the deuill and his Angells set vpon him so sore, that in his agonie in the garden he sweates drops of water and blood, and on the crosse he cries out, *My God, my God, why hast thou forsaken mee?*

Those were more secret temptations of Satan and his instruments; but let vs see with what hellish darts they pierced him openly vpon the crosse, not to speake of those which he endured all the time he was in examination, condemnation, and leading to execution. For,

1. They hang him between two theecues as an arch-rebell, and of all sinners the greatest, and dart against him the same temptation with that in all this history, that he was not the Son of God, *If thou be the Sonne of God, come downe from the crosse*, certainly God would not let his Sonne hang there, but thou art a deluder, and arch-seducer of the people.

2. They tempted him with feare of death, Matth. 27. 42. *hee saued others, himselfe he cannot save*; this is a wise Sauour indeede, hee cannot escape death in whose hands he is sure enough, and euen ouercome alreadie of death, and yet he will bee a Sauour.

3. They tempted him with utter reiection from God, as the most damned reprobate that euer was, *He trusted in God, now let him deliuer him if he will haue him*: but he can neither deliuer himselfe, nor God will haue none of him, he abhorres him, and will cast him presently to hell. These and a number of the like was our Sauour molested and tempted withall, secretly and openly, euen then when the wrath of his Father sealed vpon him. So as truely the Euangelist might say, that Satan left him but for a season.

Christian life is but an entercourse of quiet and trouble: sometime Satan leaues Christ, but he comes againe and renewes his temptation: so it is with the members, who haue much warre, but some peace, many troubles, but some breathing time. This truth we will a while discover both in the state of the whole church of God from time to time, as also in some particular members thereof.

What a night seemed to oppresse the Church in the cradle,

when wicked *Cain* slew righteous *Abel*, so as all religion and true worship seemed to be destroyed in all *Adams* posterity, hauing onely *Cain* left? But shortly after God gaue *Adam* a *Seth*, in whom the Church was restored and preferred, and pure religion propagated. In *Henochs* time how was the worship of God profaned, when the *sonnes of God* married the daughters of men, which was the cause of the flood? but afterward it was restored by *Noah* and *Sem*, and by him continued to *Abraham*. Now the Church, as it was in the Arke, so was it like the Arke of *Noah*, against which the waters had a time to increase, and a time also of decreasing. What a night of trouble was the Church in, all the while it was in Egypt a stranger for 400. yeares, especially when they were oppressed with burdens, and had their infants drowned in the riuer? but a change came, God sent and saued a *Moses*, by whom he will deliuer his people, but so as they must be acquainted with this continuall enterchange in their estate: they must be no sooner deliuered out of Egypt, but bee chased into the bot-tome of the sea; but there God makes them a way: and no sooner out of the sea, but into the wildernesse, and from thence the good land takes them: and in that good land they neuer rested in one estate, but sometimes had the better of their enemies, and some-time for sinne their enemies had the better of them, as all the history of the Iudges witnesseth. In the time of the Kings, how was the Church troubled and wasted in the time of *Ahab* and *Iezabel*, when all Gods Prophets were slaine, and true religion was quite troden downe? But what a sudden change was there? euen when things were at the worst, did the Lord bring a strange alteration by *Elijah*, who slew all the Prophets of *Baal*, and restored true religion. How great misery suffered the Church in the time of *Manassah* and *Ammon*? but how happily was it changed by the piety of good *Iosiah*, in whom God made his people more happie then formerly miserable? But who would haue thought but that the Church had been vtterly wasted in the seuentie yeares captivity, wherein it sate in the shadow of death? Yet it was happily restored by *Cyrus*. But when his godly decrees concerning the building of the Temple were hindered by *Cambyses* his sonne, God stirred vp *Darius* who fauoured the Church; and commaunded the continuance and perfection of the worke; but not without many vicissitudes of stormes and calmes, euen after their returne, as appeareth in the bookes of *Ezra* and *Nehemiah*.

What a raging storme was that, wherein our Lord and Head of the Church was put to death? now the whole Church lay bleeding and dead with him. But what a change was there the third day by his glorious resurrection? In the Apostles dayes, how was the Church wasted when *Saul* had letters from the high Priests to carrie bound to Ierusalem *who soeuer called on the Lord*? but when he that breathed out nothing but slaughter and threatening, was once conuerted, then the Church had for a while rest and peace, Act. 9. 31. After the Apostles, what a continuall storme arose against Christians, which lasted 300. yeares vnder the ten monsters of men, those bloody men, *Nero, Domitian, Traian, Antoninus, Senerius, Maximinus, Decius, Valerianus, Aurelianus, Dioclesianus*, whose rage was such as a man could not set his foot in Rome, but tread vpon the graues of Martyrs? But after this night a faire sunne rose vp in the East, *Constantine* the Great, who chased before him that horrible darknesse, and brought a blessed calme. But this lasted not long, but his second sonne *Constantinus* (farre short of his Fathers piety) with all his strength set vp and maintained that *Arrian-heresie*, which his good father had condemned in the *Nicen* Councell: by which as bloody persecution sprung vp in the Church as euer was before, which lasted almost 80. yeares, vntill *Constance* the youngest sonne of *Constantine* set vp againe the *Nicen* faith in the Westerne part of the world, as *Italia, Greece, Africke, Iliricum*, and banished the former poyson. After this, what a blacke darkenesse of Mahometisme possessed the Easterne part of the world, vnder which it lies sunck at this day? And as pitchy and palpable darkenesse of Antichrist and Poperie occupieth the Westerne part of the world. But what a light did the Lord raise vp in the midst of Poperie, his zealous seruant *Luther*, since whome the light hath mightily preuailed to the blasting of Antichrist, and the consuming of him vpon his nest? Yet not this without a cloud: for,

To speake of our owne Church: After the long darkenesse, like that of Egypt, had preuziled and couered for many hundred yeares the face of our countrey, it pleased God that the light of the Gospel should peepe into our land in the dayes of King *Henrie* the eight, but yet much clouded, and opposed almost all his dayes. In his sonne *Edward* the sixt, Englands *Iesiah*, it began to shine more brightly, and a more thorough reformation was vnder-taken. But this sunne-shine lasted not long, but in *Queene*

Maries dayes the truth was againe cast into the fire, and the bodies of Gods Saints pitilessly destroyed. God in mercy for his elects sake shortened those dayes, and raised vp our late *Queene Elizabeth*, of blessed memorie in all posterities, who was *semper eadem* in the maintenāce of the faith, & left Christ sitting in his kingdome, and the truth triumphing ouer Poperie and Antichristian falshood, which by Gods mercy we enioy vnder our gracious King. This hath been the changeable estate of the Church from the beginning, and, *eadem est ratio totius ac partium*, the same truth discouers it selfe in the particular members.

As for example. *Abraham* now a poore man in Egypt, presently enriched and made heire of the land of promise; now reioicing in his *Isaac*, and a while after stretching out his hand to kill his only sonne; who also herein was a notable type of the Church, now bound, and presently loosed, and raised vp after a sort from the dead. *Jacob* was now afraid of *Esau*, when he came in warlike manner to meet him, with 400. men at his heeles; but in a little season God lets him see a sudden change, who had enclined his brothers heart to doe him no harme, against his often former purposes to slay him. *Ioseph* is now hated of his brethren, after a season honoured of them: now sold as a slaue to the *Ismaelites*, afterward made a gouernour of *Potiphar* a Princes house: now accused by his Mistresse, and cast into prison, but after fetched out by *Pharaoh*, and made ruler of all his Princes, and the whole land of Egypt. *David* sometimes cast downe, and, *God hath forgotten him*; a while after so confident in God, *that he will not feare to walke in the vale of the shadow of death*: sometimes pursued by *Saul* as a traytor and rebell, sometimes by *Saul* acknowledged his good sonne, and more righteous then himselfe: and when *Saul* is dead and ceaseth his persecution, his owne sonne *Absalom* shall rise against him, to depose him from his Kingdome. And *Iobs* messengers of euill tydings stil ouertooke one another. And to spare further examples, our own experience can teach vs, that for the most part, we haue not ridde our selues out of one temptation, but another ensueth; such are our changes in this present estate. And why?

Reasons.

1. Satan goeth for a while from Christ himselfe, his holy flesh in the time of his infirmity needing a breathing time, & a refreshing; by which he knowes what we weaklings haue need of, and is become a mercifull high Priest, to giue vs some rest in the midst of our conflicts, which else would bruiſe and breake vs.

2. He

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2. He goeth but for a season, because of his invincible malice, who cannot afford vs a good houres rest, if he may haue leaue to disturbe vs, because he maliceth our Lord and Sauour with an inveterate and deadly malice; so that although he be in himselfe out of his reach, yet he still continues to tempt him (beeing in heauen) in his members vpon earth. This deadly malice in his nature our Sauour noteth, in Matth. 12. 44. *The vncleane spirit when hee is cast out, seeks to re-enter, and returns againe, and where hee findes a fit house, he brings in seven deuills worse then himselfe.* He is diligent to watch our mischeife, and if he cannot preuaile at one time, he will assay another.

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3. God sees it good to stirre vs out of our security, who are readie to expose our selues to temptation, especially after we haue out-stood a temptation, and neuer are we easier made a prey for Satan, then when the pride of heart tickles vs, and so we growe secure, because we haue out-growne some temptation. If our estate of corruption did not necessarily require changes and armies of sorrowes, we should find the Lord not delighted in afflicting the sonnes of men: but he sees how prone we are to surfet of fullnesse; and as a field of corne, the rancker it is, the easier it is laid downe with euery storme, and violent wind of temptation: and therefore he changeth hurtfull prosperitie with wholsome (though bitter) potions of afflictions, and like a good Physitian prescribes vs a thinne diet, and abstinence after our surfet and excessse. 2. God sees these changes good for vs, to season and stirre vp our prayers: *In affliction we can seeke the Lord diligently: Isa. 26. 16. Oh Lord, in trouble they haue visited thee, they powred out a prayer when thy chastening was vpon them.* He knowes his Church is neuer so fitly disposed to seruencie and efficacie in prayer, as when the crosse is on her shoulders; whereas in her peace she is sleepeie, cold, negligent, rousing and remisse in her seeking after Christ, Psal. 55. 19. 3. God sees these changes good for vs, to lift vs vp from this euill world: for were our prosperity not interrupted, we would doate too much vpon the world, and would wish no other heauen then this vpon earth: for, if we be so hardly and heauily gotten out of so miserable a world, as is full of sorrowes and heart-griefes, how hardly or rather impossibly should we get out of an vnchangeable earthly happinesse, though to enioy our heauenly inheriance? 4. God sees it good for vs to bring these changes into our estate, & to entermixe with afflictions, comforts and breathings, to helpe

our

our patience & perseuerance; for els all our sorrows would exceed our strength, if they were without intermission. The Lord wil not *haue vs swallowed vp of sorrow*, & therefore doth so temper and blend our estate, as we be not quite tyred out with the instance of our skirmishes and conflicts, but after our skirmishes retyres vs for a while, where we may breath & refresh our selues, and recover our strength and fitnes for further seruice, whensoever our great commander shal imploy vs. 5. God sees these changes good for vs, that by them we might prize his mercies, to praise *the giuer*: doth not the night make the day more delightfull? would we so prize and praise God for health, if it were not sweetned with sickenes? Plenty is endeared by want, and an hony combe hath no sweetnesse to a full stomacke; whereas he that hath beene pinched with penurie and need, knowes what a benefit abundance is.

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4. God for his owne great glory brings these changes into our estate, thereby manifesting, 1. his wisdom in vpholding his Church by contraries, which fight one against another, as the frame of the world standing on foure contrary elements. 2. his power, that bringeth to the graue, and backe againe, 1. Sam. 2. 6. that supporteth his children to stand vnder so great burdens without fainting, thereby magnifying his omnipotent power in such weaknesse. 3. his goodnes, in suffering his children to be afflicted on euery side, but not drowned in the waues of them; to be persecuted, but not forsaken; to be cast downe, but not to perish; yea to be killed, but not overcome, 2. Cor. 12. 9. and, 4. 7. Nay, his goodnes is such as turneth all these changes to good, bringing good out of euill, sweet out of soure, life out of death, and his owne order out of earthly confusions. 4. his glory, in the strange and miraculous deliuerance of his Church in it most desperate estate, and in the powerfull ouerthrow of his enemies. And of all the persecutions of his Church it may bee said as of *Lazarus* his sickenesse, *It is not to death*, but that God may be glorified.

Use. I.

Then let vs not dreame of so stable a peace in our Church and land, as mens security euery where hath seemed to lay hold of, looking at the peaceable disposition of our gracious King, at his hopefull successor, at our vnion among our selues, at our league with all other nations, at the continuance and vndisturbed estate and liberty of the Gospell for these 60. yeares. For, 1. God seeth not good to giue any Church on earth an vnchangeable estate: that is the Churches expectation in heauen.

2. Our

2. Our peace hath brought in a generall securitie, profanenes, intolerable pride of all fashions and colours, beside modest and white, a deluge of drunkennes daily drowning the braines and soules of thousands, a wearines of *this Munnah*, a dangerous Apostasie from the first beginnings of the Gospell, and a falling back of many great ones into the professed idolatry of Antichrist, and in the most a contempt of religion, yea and of a formall *profession that denies the power and life of godlinesse*. Adde to these execrable swearing unpunished, foule adulteries vnreuedged, or slightly punished, the Sabbaths of God horribly and generally violated and profaned, by games and practises vnlawfull vpon any day. And now will God continue a peace to so vnthankfull a people, that doe put it to no other vse then to arme themselves against God, and fight against his grace and glory?

3. Consider how God dealt with his owne people: they had as long peace vnder *Dauid* and *Salomon* as we, as wise and excellent a King as euer was, beeing an eminent type of Christ; yet we see what long ease and peace brought him to, which was the ouerthrowe of his kingdome, and the renting of ten parts of twelue from him to his seruant: he was a King of peace as his name imported, had posterity, had made a league with all neighbour-nations; yet God beeing prouoked, brings a woefull change on him, and his land. So may it be to vs.

4. Consider how God hath threatnd vs of late years to bring in wofull changes, to remooue the Gospell, and giue away our kingdome, liberties, free-holds, and liues to strangers. Remember that admirable yeare of 88. and that no lesse admirable threatening and deliuerance in 1605. Forget not the raging and deuouring plague, in which there was no peace or safety to him that went in and out. Remember the furious fire in many great places of the land, burning vp whole townes and villages: the generall diseases and distempers in mens bodies, which haue beene as vniuersall as our prouocation hath beene: the change of our seasons, the breaking out of waters drowning the earth, the infection of the aire, many barbarous conspiracies against the life of so innocent and mercifull a King, and the hote contentions of many brethren in our owne Church. All which are remarkeable signes of Gods displeasure, if not forerunners of a lamentable change. But he that considereth how all these things are forgotten & worne away vnprofitably, without all wholesome vse or reformation, cannot

but

but thinketh that the Lord (if timely repentance hinder not) will take some other course, and so speake as he will be heard: for the truth neuer sayles, which you haue heard at large; One iudgement is euer a forerunner of another, vnlesse repentance cuts them off. Oh that God would put it in the hearts of high and low to seeke the continuance of our happie peace, in our seasonable seeking of God by repentance, and not seeking still to prouoke him by wilfull impenitencie.

Vse. 2.

Let vs not expect an end of temptation and triall, while we are here below, seeing Satan goes away (in respect of temptation and molestation) but *for a season*. If Satan be gone, he will returne: yea although he cannot preuaile, he will not cease to be an enemy: and the longer our peace hath beene, let vs thinke our change the nearer. None of Gods children, but the deuill is somerimes departed from them: but the experience of them all shewes, that hee neuer staid long away from any of them: and therefore let vs be wise, although Gods goodnesse haue kept him a great while from vs, not thereby to grow secure, but as forecasting his comming againe, arme our selues for him. 1. Not mistaking our present estate, which is a pilgrimage, and not a paradise of ease and pleasure. 2. Considering, that euills foreseene loose a great part of their bitterness; and they are so much the weaker against vs, as we are stronger by our prouidence and foresight of them. 3. Neither may we thinke much, that after one, or two, or three assaults, Satan hath not done with vs, but comes againe, as he did against our Lord: for we seruants are not better then our Master, nor better then our fellow-seruants, who haue been often assaulted; as *Dauid*, first to adulterie, and after that to murder, and after that to pride in numbring the people, and after that Satan came againe and againe. And *Paul* was often buffeted by Satan, yea after hee had prayed thrice, he got no release, but a promise of sufficient grace. 4. Neither may we conceiue it strange, that after some sleighter temptations, we should be vrged with fouler: for Sathan commonly keepes his strongest till the last, as he did to our Lord. Many say, neuer were any so fowly tempted, nor so often as they: their flesh trembles, and their haire stands an ende, to thinke what foule temptations Satan suggesteth with great instance: But, can there be a fowler temptation then to worship the deuill himselfe? yet the Son of God was tempted to it. Therefore resist as he did, and the sinne is not thine, but Satans, who shall be damned, but thou

shalt be saued in the day of the Lord, Satan still commeth with more malice, and worst at last, contrarie vnto God who is best at last.

In that Christian life is mixed with peace and trouble, learne we not to fixe both our eies vpon any present prosperitie, nor vse it as a perpetuity, but hold it as a moouable, which passeth and mooueth from one to another. Wee haue now a sweet sense of God, but this may be ouercast, he may *hide himselfe and we be troubled*: we may now haue the ioy of our faith, and presently our soules be clouded with vnbeleefe, distrust, and dregs of infidelity. All Gods graces are still in fight, often soyled by their contraries. And for temporall things, our health is conflicted with sicknesse, our good name wounded with disgraces and defamations, our friends mortall, and were they not so, yet mutable, often becoming our greatest enemies; our wealth winged, and leaues vs when we haue most need of comfort, our life it selfe commutable with death, which is the turning of vs out of all that we loued dearest, excepting God himselfe. Let vs therefore fixe our eyes vpon those eternall good things, and that eternall peace, and that kingdom which cannot be shaken: For *the things which are seene, are temporall, but the things not seene are eternall*. And then, whatsoeuer I loose, it is but a moouable, my inheritance is safe and sure.

Hence we may see how like wicked men are vnto their father the deuill in their courses: Satan seemes to goe from them, but it is but for a season, and so doe their sinnes, but for a season, by a counterfeite repentance: As we may see in two or three instances.

1. Some vpon some good motions and exhortations by Gods word and Spirit, are stricke with some sense of their estate, their conscience is checked, and they resolute to take a new course, and perhaps enter vpon it, as the deuill were quite gone: But hee comes againe, he went *but for a season*, and sets them as deep in their vsurie, deceit, gaming, and wicked fellowship as euer before: *the dogge returnes to his vomit, and the sow to her wallowing in the mire*: the euill spirit that seemed to be gone, is returned, and hath brought with him 7. worse deuills, because he found his house fit for him.

2. Some about the time of receiuing the communion are very deuout, will make a shew of religion, of prayer, of repentance, of charity, and loue; they will not swear much that day, perhaps not

Use. 3.

Use. 4.

play, but read, and (it may be) sing Psalmes: A man would thinke (for so doe they) that the deuill is quite gone. But is is but for a season, their righteousnesse is but as a morning dew, their vnrighteousnesse returnes, and they become as disordered in their courses, as malicious in their liues, the next day, as euer they were before. A fearefull case, that with *Iudas* they receiue the sop and the deuill withall.

3. Others in the time of sicknesse are very penitent, will confesse all, promise amendement, plead for pardon, craue good prayers, and vow to God, if he restore them, to become new men and women; and now the deuill (they hope) is quite gone. But no sooner their sicknesse breakes, but the deuill comes againe, and brings all their former sinnes backe againe, and they are well contented against all their vows, promises, and resolutions, to admit them into firmer fauour and league then euer before; and, beeing of neere kindred with Satan, will then goe away when they can stay no longer. The most hard-hearted *Pharaoh* can doe all this, to get out of Gods hands; but he must not so carrie it at length.

V/c. 5.

Lastly, let vs comfort our selues in our trouble: for this also is changeable: our Lord knowes we haue need of a refreshing, and we shall be refreshed: The rod of the wicked (yea of *the wicked one*) shall not alwaies rest on the lot of the righteous, least they put forth their hand to vanity. And although it may seeme hard, that Satan goes but for a season, yet is not this without much comfort: For although it were a great mercy for Satan not to come vnto vs, yet to come and goe away foyled, is a farre greater, as he doth from all the members of Christ, who in expectation of this ioyfull and seasonable euent, may encourage themselves to hold out with patience vnto the end.

And behold, the Angells came, and ministred to him.]

In these words is laid the triumph of our Lord *Iesus Christ* after his victory, which is set downe not without a starre or note of speciall obseruation, *Behold*, beeing held ouer this point following for speciall purpose. For this particule noteth, 1. Sometimes a strange thing, as, *Behold, a virgin shall conceive and beare a sonne*. 2. a long desired thing and much expected, as *Behold oh Sion, thy King commeth, &c.* 3. an excellent thing now set before the eye, and present, as *Ioh. 1. 29. Behold the lambe of God that taketh away*

the

the finnes of the world: and so it is a note of admiration. 4. a true and certaine thing: so it is set before many promises and threats. 5. it is ever a note of attention, and argues intention and weight in that matter where Gods spirit hath prefixed it. It hath all these uses in this place, noting a strange triumph, such as neuer was met withall in all the monuments in all the world besides. It was but shadowed in that strange triumph sung to *Dauid*, 1. Sam. 18. 7. when *Dauid* had returned from the slaughter of the Philistim, the women came out and sang by course, *Saul hath slaine his thousand, but Dauid his tenne thousand*: why? he slew but one man. True, but in that one enemy he did as much as if he had slaine ten thousand others. But here in one enemy, this *sonne of Dauid*, hath slaine his legions and millions, not of men but of deuils, not Philistims but hellish powers, which had defied the host of Israel. This note also calls vs to behold as expetible, certaine and excellent a triumph, as all the notes of attention, which are in the Scripture, all the *Selabs* in the world are too little to gaine sufficient attention, or let out the greatness of this diuine myserie. It calleth vs as the parenthesis of our Saviour, Matth. 24. 15. speaking of the certaine strange signes of Ierusalem's overthrow, *Let him that readeth consider*; so, Let him that reads *behold*, that is, consider, meditate, remember, prize this great and most glorious worke of the Sonne of God. And it checketh and rebuketh our heauines, dulnesse, and want of affection, in the beholding and due regard of so materiall and comfortable a point of heauenly doctrine, so neerly concerning our selues.

But what must we behold? Two things: 1. the comming of the Angells vnto Christ: 2. their ministring vnto him.

In the comming of the Angells, note, 1. when they came, 2. to whom, 3. the manner of their comming.

I. When, in the first word, namely, when the deuill had left him, and not before. For, 1. The good Angells haue little ioy to be where wicked Angells and deuils are, especially whiles their commission stands in force to molest the children of God. 2. They were ready enough to attend vpon their Lord, but Christ permitted them not for the time of temptation: 1. least their presence should haue driuen Satan away before the temptations had beene ended: 2. he had no assistance of man or Angell, but alone in the wildernes sustaines all the brunt of the temptation: hee must tread the wine-*presse alone*, as none must share with him in his con-

quest and victory. 3. Satans mouth must be stopt, who would haue said he had ouercome by their aide, if they had beene present. 4. the text saith not, the Angells came in to help him in the time of temptation; but, *when the deuill had left him*, they came to minister to him.

I I. The person to whom they came, *to him*, now plainly manifest to be God and man; man tempted by the deuill *like vs in all things except sinne*: God who had ouercome the deuill, and now riding in a chariot of glorious triumph: man in the hands of Satan carried and recarried at his pleasure; God to whom the Angells as ministers and the squires of his holy body, do homage and attendance.

I I I. The manner of their comming, *προσῆλθον*, they now came in vnto him, standing before a farre off, as in warre when the enemies are scattered, the friends come in with ioy: for so it was when *Dauid* had foyled and slaine *Goliath*, the men of *Israel* and *Iudah* arose, and shouted, and applauded that noble victory.

Quest. But how did they come in? *Answ.* 1. By moouing themselves from the place where they were, to that place where Christ was, and they were not before: for the same Angell cannot be in two places at once, because 1. his essence is finite, and therefore limited: 2. they are definitiue in place, although not repletue in place: for the Angell is in a place onely by applying his vertue to the place, by which vertue he rather contains the place, then the place him, as it doth bodies. But when a *legion* of wicked Angells are said to be in one man, it is necessary that spirits defined to be in one place cannot at the same time be without that place, till they be mooued thence into another. Good Angells are not in heaven and earth at once, much lesse euery where.

Now whereas they are truely in place, and truely mooued in place, both without bodies, as also in assumed bodies, it would make much for the clearing of the Angels manner of comming to Christ, to know whether they came in a bodily shape, or without bodies at this time.

I answer: I doubt not (and yet I will not contend about it) but that they came in bodily shapes. *Quest.* Haue Angels bodily shapes to appeare in? *Answ.* No, not proper to their nature, beeing meere spirituall substances, without corporall matter, or physicall composition: But yet they haue bodily shapes, 1. ascribed to them by way of description, for our capacity: 2. assumed by way of dispen-

sation,

sation, for our consolation.

I. For our comprehension; the Angells *with two wings covered their face and feet*: this signifieth that their nature is hid and removed from the knowledge of man. And *with twaine their bodies are covered*, Ezek. 1. 11. to signifie the same. And *their hands are under their wings*, by which is meant that their powerfull and secret operation also cannot be discerned with bodily eyes. Therefore hath the Scripture expressed their nature vnder diuerse shapes, and ascribed vnto them many parts both of men and other creatures, in which we may see and vnderstand their worke and office: as Ezek. 1. Angells are described by foure beasts; not because they are no more in number (for, *thousand thousands sit at his right hand*) but because they doe the commandements of God in all the foure quarters of the world. These beasts haue foure seuerall faces: 1. *the face of a man*, to note that all of them are reasonable and vnderstanding creatures, as man is. 2. *The face of lyon*, to signifie that euery Angell is strong, and powerfull, and couragious, as the lyon among the beasts. Psal. 103. 20. *Praise the Lord ye Angells strong in power*. One of them is stronger then a number of men, yea then a number of deuills. 3. *The face of an ox*, to note their patience, assiduity, and vnweariablenesse in their seruice and ministry, as the ox is a beast most patient, and constant, and profitable in his paines. 4. *The face of an Eagle*, to note their swiftness and alacrity, seeing a farre off many hidden things, as the eagle; flying strongly and swiftly, that is, vnresistably as the eagle; holding out, not fainting, but renewing their strength as the Eagle.

By the same Prophet they are described, chap. 10. 22. by the shape of Cherubs; which were the faces of little faire boyes with wings, noting vnto vs vnder that resemblance their nature, to be void of deceit as a child, simple, innocent, not proud, or arrogant, not enuious or malicious. Having *wings*, to note their readines and expedition in their ministry: and these wings in their foure sides, to shew that their ministry extended to all the foure sides of the world.

II. By way of dispensation they haue often assumed bodies that were true, immediately created of God, not imaginary or phantasticall, as *Marcion* thought, whom *Tertullian* refuted, neither generated nor borne as mans body is, nor hypostatically vnitied to the Angells as constitutiue parts, as our body is a con-

16a 6.1.

stituting part of vs; but taken vpon them for the time of some speciall seruice, and laid downe againe, euen as we doe our apparell, to the end they might familiarly conferre and conuerse with men, till that speciall seruice were performed.

Thus did they visibly appeare vnto *Abraham*, and *Lot*: thus was the Angell of God seene like a fourth man in the furnace, which the three children were cast into: and in this humane shape, I doubt not but they came and appeared to the Sonne of God in this place. My reasons are these: 1. If the Angells came often in bodily shape to the seruants and adopted children of God, why should they not much more to the naturall sonne of God, beeing cloathed with the same flesh? 2. We haue formerly prooued, that the deuill came in assumed bodily shape, the more to molest and terrifie the Sonne of God, and therefore the Angells came to him also in bodily shape, the more to comfort him. 3. The present estate of Christ required it, who was man, & subiect to many infirmities and therefore the Angells came corporally to comfort him. 4. The phrase of the text implies a more sensible and peculiar manifestation of them then before: as in his agonie an Angell appeared to him, *ὡφθη αὐτῷ ἄγγελος ἐπ' ἐξουκλήσαν αὐτόν*, Luk. 22. vers. 43.

In this comming of the Angells, note an happie change in the estate of our Lord and Saviour: for in stead of the deuill his deadly enemy, come the Angels his friends and household seruants: in stead of one deuill many Angels; for all are his to attend him: in stead of sharpe hunger for forty dayes together, now he hath bodily food and comfort in a moment.

Doctr.

God may hide his comforts for a time, but at length they shall shine out vpon his seruants, as the Sunne from vnder a cloud. All the time of the temptation Christ was without food, without angels, nay he endured sharpenesse of hunger in his bodie, and of Satanicall vexation in his soule: now the Lord comforts him, not onely in remoouing euill from him, but restoring to him his whole former peace, besides the glorie of a most victorious conquest. And the same is his dealing with his seruants: Psalm. 73. 1. *David* beeing plunged exceedingly with a greiuous temptation of Atheisme; not whether there was a God or no, but whether this God were iust and mercifull, seeing things fell out so crosse to good men, and so prosperously to the wicked; at last breakes out into a settled resolution, *Yet God is good to Israel*. Hee was in the

temp-

temptation as a man cast into the sea, souzed in one billow after another, at length he descries a shore, and with extreame toyle and perill he gets thither, and crawles vp, and saith, Yet I haue escaped drowning. Or as a man in a pitch field, that in the thicke of his enemies had escaped many blowes and deadly thrusts, being set beyond the danger saith, Yet I am aliue. So the Lord, though in temptation he seeme to stand farre off, yet at last appeares with strength and comfort. The same *David* beeing in great distresse a long time, hunted as a partrich by *Saul*, but strangely deliuered from him and *Achish*, concludes, Psalm. 34. 19. *that how great soeuer the troubles of the righteous bee, yet the Lord will at length deliuer them out of all.* To this purpose *Salomon* saith, *that though the iust man fall seauen times a day, namely, into affliction, yet hee riseth againe.*

Abraham in his great triall saw nothing but sorrow and vexation for the losse of his *Isaac*: yet in the third day, when the case seemed desperate, *God was seene in the mountaine*; as if he had not seene *God* till he came into the mountaine. Whence his posterity vsed it as a prouerbiall speech, *In the mount God will be seene*: at the farthest he will be seen there, if not before. *Iob* assured himselfe, that after darkenesse *hee should see light*; and according to his faith, we see how soeuer *Satan* set vpon him, with all his might to blaspheme *God*, and his friends would needs prooue him an hypocrite; and which was worst of all, *God* not onely stood a farre off from him, but came vpon him and against him, as one that stroue against the *Almightie*, and one that reproofed his *Maker*, chap. 39. vers. 35. Yet at length he steppes out for him, acquites him, and rebukes his friends, and accepts his seruant, and turneth his captiuitie, and giues him twice as much as before hee had, chap. 42.

1. Herein the wisdom of *God* ioyned with his power shineth forth: hereby the Lord knowes how to bring light into darkenes. Psalm. 112. 4. *To the righteous ariseth light in darkenesse.* No darkenes or misery can keep *God* and the comforts and strength of his spirit from his children. Yea hereby the Lord knowes how to bring light out of darkenesse, as once he did in the creation. Rom. 8. 28. *We know that all things are turned to the best, to them that loue God.* His wisdom and power turnes things, not onely good into good, nor onely afflictions and trialls, but euen their sinnes and infirmities, like a good Physitian that tempers poyson to a remedie,

Reasons. 1.

and of the vipers skinnē makes a remedie to heale the vipers sting.

2

2. This is the godly mans priuiledge aboue wicked ones, to find God sweet to their soules, either in afflictions, or in the ending of them: 1. Because their persons (whatsoeuer their estate is) are accepted with God, whereas the other are reiected. 2. They are sealed with the earnest of Gods Spirit, and can goe vnto God in feruent prayer, whereas the other want the Spirit, and cannot pray to be heard, Psal. 18. 41. *They cried, but there was none to saue them, euen to the Lord, but he answered them not.* 3. They haue the grace of repentance, which remooueth sinne the cause of affliction, and are come out of Babylon though they liue in Babylon, beeing as so many *Lots in Sodome*. Whereas the other are impenitent, and neuer remoouing the cause, the effect lyes euer vpon them, and growes euery day heauier then other. 4. They haue peace of conscience, and can sing the new song to God and the Lambe, hauing a set of sweet musicke in their soules; and with peace they haue patience, supporting them vnto Gods seasonable deliuerance. Whereas the *wicked are as the raging sea*, and hath no peace nor patience, but a senselesse vnfeelingnes of his estate; their hearts beeing either ignorant, ascribing all their smart to fortune, or constellations, or fatall necessitie, or secundarie causes, beeing not able to ascend so high as God the author, or descend so lowe as their owne sinnes, the iust meritorious causes of their euills; or hardened and seared, or senselesse, as *Nabals*, whose heart was as a stone dead within him.

3

3. It is one ende of Gods extreame humbling and afflicting his children, not to sinke or forsake them, but at the last the powerfull worke of God may be shewed on them, both for his glorie, and for theirs. The poore blind man (Ioh. 9. 3.) carried his miserie a great while, from his birth to his mans estate, and yet our Sauour witneseth, that it was neither for his sinne, nor his parents, but that the worke of God might be shewed vpon him, in the miraculous cure of him, when all the power of nature and art could do him no good. *Lazarus* was extreame humbled, dead, buried, lying in the graue stinking: who would haue thought beyond *Marie*, that he should euer haue been raised till the last day? and yet our Sauour saith, that euen that death of his was not vnto death, but for the glorie of God. Yea, the Lord neuer bringeth any euill vpon his children, wherein he intendeth not in the ende to shew them some great

good:

good: as, Deut. 8. 16. *The Lord tryed, humbled, and proued his people in the wilderness, that he might doe them good at the latter end:* Iob. 23. 10. *Hee knoweth my way, and trieth mee:* and what was the issue? *I shall come forth like the gold.* And the Apostle affirmeth, that the triall of our faith, which is much more precious then gold, shall bee found to our praise, and honour, and glorie, at the appearing of Iesus Christ, 1. Pet. 1. 7.

4. God hereby manifests his care and faithfulness in his promises: for he hath promised, how euer he suspend his comfort for a time, to returne in due season: neither can his mercies come to an ende, nor himselfe leaue his mansion finally. Therefore it is that sometimes he foretells his children of euills to come, that they should not come suddenly on them, neither distrust his care in them, nor be ignorant of a good issue out of them. Sometimes he numbers them out, and tells how many, and how long they shall be: Dan. 9. 25. *There shall be seauen weekes*, that is, 39. yeares: and *there shall be 62. weekes*, that is, 434. yeares, and then the *Messiah shall come*, &c. And alwaies he that setteth the setting of the stars, and the bounds of the sea, setteth much more the period of our troubles, and the furthest limits of his childrens trialls: which suppose they reach euen to death it selfe, they can follow them no further, but then is *a rest from their labour*, a reaping of the fruits of their sufferings, a ioyfull haruest of a sorrowfull seed-time, wherein the Lord meets them with a full and finall deliuerance, and putteth them in full possession of all his most glorious promises.

Let the godly consider of their priuiledge, to prouoke their patience and constancy in their greatest trialls, which cannot make them unhappy. For, 1. the godly mans present estate is the best for him, be it what it can be: the furnace is the fittest place for gold. 2. His triall shall be turned to good, because God hath the disposing, tempering, and moderating of it. 3. His triall shall be but light and momentanie, not in respect of the present sense, but because the time of temptation shall be swallowed vp by the time of victorie. 4. The ende of it shall be happie: and all is well that ends well: here shall be a most blessed issue. And therefore let droffie Christians feare the fire, who are sure to be wasted in it, whilst the godly reioyce in tribulation, and with *Dauid* walke fearelessly in the valley of the shadow of death, because God who lead him in, was with him to lead him out.

Use. 1.

Use. 2.

Let the godly iudge of themselves, not alwaies according to their present estate or feeling, which may occasion their feet *almost to slippe*, but looke to the happie end of their trialls. And though the smart continue long, yet let them be assured that the Lord keepes all their bones, so that not one of them shall be broken. Neither let vs be weary and faint in our mindes: for although God seemeth not to heare vs, yet he heares vs well enough. And though hee seeme to stand a farre off vs, it is but a delay, no denial of our request. And though he seeme to neglect vs, let vs not neglect him, but hold on in the prayer of faith.

Use. 3.

Let this serue as a ground of comfort & encouragement to vs, that when with Israel we stand as it were on the sea-brinke, beset with dangers, then we may be still, and expect the saluation of the Lord. For as the Prophet speaketh, (Hab. 2. 3.) *The vision is yet for an appointed time, but at the last it shall speake, and not lie: if it tarrie, waite; for it shall surely come, and shall not stay.* Let vs not make hast, nor limit the Lord in prescribing him a time and meanes, but leaue all that to his wisdom, leane vpon his armie, relie vpon his word, he hath a mind to doe vs good, and that when it shall bee most for his glorie and our saluation. We are not yet perhaps in the deepe, nor at the mountaine, nor so destitute but we find some supports. But were the case with vs as it was here with our Lord, if we were in the world, as in a wilderness, our food nothing but stones, our companie wild beasts ready to deuoure vs, no friend neare vs, but the deuill tossing and tumbling vs with his temptations, we should assuredly see the Lord extraordinarily providing for vs, and working out for vs vnexpected comfort: our extremity would be Gods opportunity. God sent not *Moses* to deliuer *Israel* from vnder *Pharaoh*, till their burdens were at the heauiest, and their oppressions intollerable. God might haue sent his Angel to preserue the three children from being cast into the fire, but he did not till they were in the flames; this was Gods time, wherein he was more glorified, his children more gloriously deliuered, and his enemies more mightily confounded, then if the Angel had come before. Euen so, when this land was like that fierie furnace, made seauen times hotter then ever before, to consume the bodies of Gods Saints in *Queene Maries* dayes, in the midst of those flames God sent that happy *Queene* (nowe a blessed Saint) to quench those fires, and deliuer our whole Church from that tyrannicall and Papall oppression. Thus the Lord himselfe

waites

waites, and staves for the fittest time of our deliuerance; and so must we, Neuer shall the faithfull soule faile of a day of refreshing.

And ministred vnto him.]

We haue spoken of the Angells comming: Now the last thing considerable in this history, is their ministry vnto Christ; wherein are two things: 1. How they minister to him: 2. Why they minister.

1. 1. They ministred in adoring the Sonne of God, the onely conquerour of the deuill, and honouring him as the victorious destroyer of the Prince, and commaunder of all hellish powers: For the Angells reioyced in Christs victory, in the deuills ouerthrowe, and the saluation of the Church of God. The goodnes of their nature carries them wholly to the glory of God, in all their actions and motions, and the good of the Church; as at the birth of Christ they sung, *Glory to God on high, on earth peace, and good will to men.* And there is no doubt but now vpon this victory, they did much more honour him, and congratulate his glorious triumph.

2. They ministred to him in comforting him, beeing in his soule extremely afflicted and molested with Satans temptations: for how could the Sonne of God but vtterly abhorre, and with fiery zeale detest such blasphemous temptations, as that he should not onely distrust his Fathers providence, but euen fall downe and worship the deuill himselfe, with which temptations a sinnefull man yet in his corrupt nature, would be exceedingly distracted and disturbed? It is no doubt therefore, but as in his agonie before his passion, the Angells came to comfort him, so likewise in this conflict and perturbation so soone as they might, they came in to the same purpose.

3. They ministred to him in releeuing his body, which was now broken with hunger, and watchings, hauing already fasted 40. dayes and 40. nights; and brought him food to allay his hunger, spreading as it were a table for him in the wildernes. For, if they neglected not the seruant of God *Eliu* in the wildernes, beeing ready to starue for food, but provided him a meale, in strength whereof he went 40. dayes and 40. nights, 1. King. 19. 5. much lesse would they neglect the Sonne of God, who was now in the same necessitie.

4. They ministred to him standing about him, and giuing at-

tendance, waiting as it were at his table, and ready to be employed in any further seruice he had to commaund them: Psal. 103. 20. *Ye Angells readie to excuse his will.* Whence in Ezeck. 1. 11. the Angells are described with wings stretched vpward, noting their propensity and readines to the commandements of Christ.

II. Why the Angells doe thus minister to Christ. *Answ.* Not for any necessitie of his (for 1. he was able to haue sustained himselfe, and held out for euer against the deuill: 2. hee was able to haue confounded the deuill: 3. he was able to haue created food in the wildernesse without them, which they could not doe: for, although they could fetch food elsewhere provided, yet could they not create any,) but, 1. It was their dutie to attend him as their Lord, called *the Lord of the holy Angells.* 2. Christ would now vse their ministry, and did not helpe himselfe by miracle, as he might if he had pleased. But wee read not that hee vsed his power for himselfe or his Disciples: Himselfe beeing hungry and weary at *Iacobs* well, he created not food, but sent his Disciples into the citie to buy bread: And when his Disciples were faint and hungry, they were faine to plucke eares of corne, and eate it: But yet he vsed not his miraculous power. For miracles were wrought for the edification of others, and commonly done in the presence of many, whose faith was to be strengthened, as the Disciples was in part already. 3. This was so for our instruction and consolation, that we also in our wants, standing in the Lords battells, may expect the presence and comfort of the Angells.

Dott.

The priuiledge of Christ, whereby he is exalted aboue all creatures, hence appeareth, in that the Angells minister vnto him. Heb. 1. 6. the Apostle prooues Christs diuinity, and eminency aboue all things, out of that testimony of the Psalme, *And let all the Angells of God worship him.* For, he must needs be greater then all, who must be honoured of all. Ioh. 1. 51. Christ himselfe prooues himselfe the Sonne of God, because, notwithstanding he is *the sonne of man:* which plainly notes him to be, 1. a true man, and 2. a weake man: yet they should see the heauens opened, and *the Angells ascending and descending vpon him*, as was figured in *Iacobs* ladder, Gen. 28. 12. For Christ is the ladder and onely way by which we ascend into heauen. *It reached from earth to heauen,* signifying his two natures, God of his Father in heauen, man of *Iacobs* loynes in earth. Angells ascending and descending, are the *ministring spirits* attending him: for in that phrase is meant their

sending

sending out, their emission, and commission to their office, *descending* to their worke, and *ascending* to giue account of it. Now according to this Prophecie of Christ, two of his Disciples sawe the *heavens open vpon him in his transfiguration*, Matth. 17. 1. 2. In his resurrection, those keepers of the sepulcher saw the Angell of the Lord that *descended from heauen*, and had roled away the stone from the doore, and sate vpon it, so as they were afraid, and as dead men, Mat. 28. 4. The women also saw the Angell and talked with him, that had attended him in his resurrection, ver. 5. And in his ascension all his Disciples saw the heuens opened vnto him, and two Angells standing by them, who attended him, Act. 1.

Reasons. 2.

1. The more honourable the attendants and ministers, the greater is the personage so attended. But our Lord hath not a guard of men about him, as the great Princes of the earth; but a guard of Princes, and not of Princes onely, but of principalities and powers, rules, thrones, and dominations; and therefore hee must needs be a mighty God, aduanced aboue all creatures. 2. The Angels are in Scripture euery where spoken of, as the excellencie of the creatures; so as when the highest praise of any thing is to be giuen, it is taken from the excellencie of Angels. *Manna* is called *Angels food*, Psal. 78. 25. that is, if Angels should neede foode, they could not wish more excellent. 1. Cor. 13. 1. *If I should speake with the tongues of Angels, &c.* that is, excellently. Yea, the most happie and glorious estate that our selues looke for after the resurrection, is hence extolled, that we shall be *ἰσάγγελοι*, like Angels. Now all this aduancement of them, is not so much in respect of themselues, with whom we haue no commerce, but for the aduancement of *Christ, the Lord of the holy Angels*; and that in their glorie we may behold the glorie of Christ, to whom they are seruants. 3. The truth hereof was shadowed in the ceremoniall law, Exod. 25. 20. The Cherubims (signifying the Angels) must lift their wings on high, as attending vpon God, and their faces must be to the mercie-seate, which liuely resembled Christ, on whom their eies must be still cast, as the eie of the hand-maid to the hand of her Mistresse. And, chap. 26. 31. the vaile of the Tabernacle which couered the most holy, (expressely signifying the flesh of Christ, which hiding his diuinity made way for vs to heauen) must be made of broydered worke *with Cherubims*, not without *Cherubims*: for these noted the multitude of Angels seruing Christ, euen as man: for beeing in his lowest estate, and apprehended to the death, he giues this as a reason to *Peter* to put vp

2

3

his sword, because, if he would, he might *pray to his Father*, and *have twelve legions of Angels to rescue him*.

Obiect. But this seemes not Christs priuiledge to haue the Angels his ministers, seeing all the godly haue them *ministering spirits for their good*, Heb. 1. 14. as *Abraham, Lot, Elias, Daniel*. *Ans.* True, they had, but this impeacheth not Christs honour, because they serue not vs after the same manner they serue him: for 1. Their seruice is due to Christ as their creator and Lord; of dutie: to vs, as creatures, of charge. 2. Their seruice to him is immediate as the Head of the Church, to vs mediate onely as members of the Head. 3. Their seruice is proper to him, and inuested in him, as his owne right: to vs giuen by vertue of our communion with him. 4. To him as the author and preseruer of all the gifts and graces they haue; and equall it is, that whatsoeuer is excellent in any kinde, be wholly ascribed, to the author and giuer of it: to vs onely so farre as the owner hath put them in trust to employ those gifts for our good. Faith in Christ interests vs in this ministry of the Angels, who loue the members because of the head. They are *his Angels*, and so called by speciall propriety: Matth. 16. 27. when the Sonne of man shall come in the clouds, and all *his holy Angels with him*, because by speciall prerogatiue they doe him homage and seruice: And our Angels by speciall commission and direction from him. 5. They neuer ministred to man, but for the honour of Christ. *Reu. 22. 9. Worship God.*

Vse. 1.

Let vs imitate the Angels. Doe they honour Christ by their ministry, and shall we refuse his seruice? especially seeing hee tooke our nature, and bound vs straiter to him then the Angels. They are most expedite and ready, hauing wings to flie withall: Let their wings speed vs in his seruice. They are vnweariable in performing obedience, and shall wee be so heauy and shrinking, as to account euery thing too much that wee doe for him? They are in all things ruled and moued by his Spirit: *Ezek. 3. 20. whither the Spirit led them they went*: Let vs also giue vp our selues to the leading of his Spirit, not running of our owne heads in any busines, vsent, without our warrant. They reioyce in all good things, and in Christs victory, the benefit of which redounds to vs more then to them, and that men by the same are set out of the deuils power: And why do not we more reioyce in this victory of Christ? why do we reioyce in euil, which is the deuils sin, in sinful courses and company? why doe we hate and scorne those, who most partake in this victory? How vnlike is this to the Angels?

Use. 2.

If the Angells be seruants vnto Christ, then we see herein both his loue to vs, and our owne honour, who hath vouchsafed vs his owne speciall seruants to attend vs: For he hath not onely charged them with the safety of *Abraham, Isaac, Lot, Elias, Daniel*, and other extraordinary holy men, but their commission is generall: *Psal. 91. 11.* they shall keepe thee in all thy wayes, that is, not onely Christ himselfe, but euery member of Christ: for *this honour haue all the Saints*. And what a comfort is it, that we so weake creatures, and so beset with spirituall and inuisible enemies, haue appointed to vs by the Lord so many spirituall, inuisible, and more powerfull aiders, and assisters? What a comfort is it, that no temporall enemy can so soone wrong vs in our persons, estates, or names, but the Angells of God are ready to turne it off, and keep off the perill, and then returne to God to complain of the wrongdoers? What a care should we haue not to forfeit our priuiledge, to keep vs in our wayes, and walke warily *because of the Angells*, not greening them by sinne, nor driuing them from about vs, whose protection vnder Gods is more safe then if we lay vnder shield and speare, *Psal. 91. 4.* with 11. And if our Lord himselfe receiued comfort from them, how great may be our comfort from them?

Use. 3.

Hence we are to ascribe the glory of power, Maicesty, and kingdom vnto our Lord Iesus, who if he be able to command all the Angells in heauen, much more all the deuills in hell, who are farre weaker then they: *All power is his in heauen and earth*. And now we are no longer to esteeme of him according to his base estate, in the wildernes, in the world, but according to his surpassing power manifested through all this history in vanquishing the deuill, and in receiuing the diuine honour from the most glorious Angells. To this great *Michael*, who euen without his Angells hath in pight battell overcome the great red dragon and all his Angells, be ascribed all power, might, victory, and triumph, of all men, Saints, and Angells, in earth, and in the highest heauens, for all eternity. Amen. Amen.

FINIS.

Δόξα θεῷ διδοῦναι καὶ ἀντιδρᾶσθαι πάντα διδόντι.

— 55 —



THE ALPHABETICALL

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FINIS.

~~Private~~

My dear Mr. [unclear]

~~Yours very truly~~

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